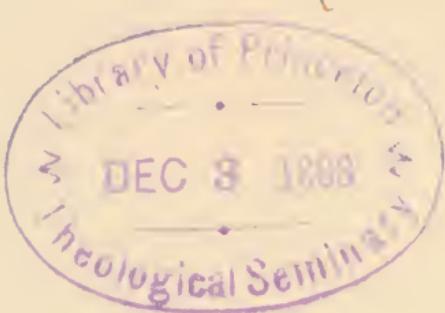


THE EPISTLES OF PAUL IN MODERN ENGLISH



Division BS 195
Section 5.584

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A Paraphrase

BY

GEORGE BARKER STEVENS, PH.D., D.D.

DWIGHT PROFESSOR OF SYSTEMATIC THEOLOGY IN
YALE UNIVERSITY

NEW YORK

CHARLES SCRIBNER'S SONS

1898

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University Press :
JOHN WILSON AND SON, CAMBRIDGE, U.S.A.

Preface

IN this volume I have sought to reproduce the thought of Paul's epistles, and of the kindred letter to the Hebrews, in the language of to-day. The terms of our English versions have purposely been avoided, so far as practicable, because their very familiarity is often a hindrance to the apprehension of the meaning. I have hoped to awaken a fresh interest in the apostle's thoughts by breaking up the form in which he expressed them and by setting forth his ideas in a free modern rendering.

The reading of a "literal," or verbal, translation of Paul's letters is attended by many difficulties. The apostle's carelessness of form, his vehemence in utterance, his use of complex figures, and his involved and elliptical style, are among the peculiarities which often render his meaning obscure. Now a translation can only represent in English words the form of the original; it is debarred not only from introducing explanatory words, but even, to a great extent,

from the use of free idiomatic English renderings. A literal translation is a kind of Anglicized Greek text. It necessarily reproduces, in large part, the idioms of the Greek language in English words, and taxes the mind of the reader by compelling him to grapple with all the perplexing irregularities of the apostle's style.

It has seemed to me that a paraphrase, or thought-translation, which purposely disregards the form, and expresses in idiomatic English the substance of the apostle's thought, would greatly aid the understanding of our popular versions by presenting the meaning in a fresh setting, by disentangling, in some instances, the idea from its figurative form, by expressing the implied thought of many passages, and by concentrating attention upon the main drift of the argument. It is believed that such a version will be adapted for use in schools in which Bible study is a part of the curriculum, and, especially, for use in Sunday-school classes which have occasion to study this portion of the New Testament.

It is obviously impossible to represent in a paraphrase every shade and turn of Paul's thought. To do that would require a commentary, and I have wished to avoid the danger to

which commentaries are exposed, namely, that of obscuring the general sense by the elaborate treatment of details. I have, therefore, constantly aimed to bring into clear relief the central idea, the essential substance, of Paul's arguments and exhortations. If, in doing this, minor phases of his thought have sometimes been neglected, it is believed that the omission is justified in the interest of simplicity and clearness.

This version of Paul's epistles has of course been written with constant reference to the original Greek and with the aid of various critical helps for the determination of its exact meaning. In cases where there are important variations of text the reading which seemed to me preferable has been followed. Where different interpretations are current among scholars the paraphrase has been based, without justification or comment, upon that interpretation which commended itself as the best. It did not accord with the plan of this book to append to it critical notes and explanations. If this were to be done at all it would need to be done on a far greater scale than was possible in a small volume. Moreover, there is no lack of critical commentaries for

those who have the time and patience to use them. I have preferred simply to present my conception of the meaning of these writings in as readable a form as possible, without distracting attention by a multitude of critical details. The book should be judged by its purpose and used in accordance with it. I trust that it may be found helpful to the understanding of Paul's epistles and to the appreciation of his teaching.

GEORGE BARKER STEVENS.

YALE UNIVERSITY,

October 1, 1898.

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*The First Epistle to the
Thessalonians*

Chapter I

I, PAUL, and my companions send to you Thessalonians our Christian greetings and good wishes. [1]

We are grateful to God for all the fidelity and zeal which you have shown in your Christian life and work. We [2, 3] well know the history of your religious life from the beginning; with what eagerness you received the gospel and what full proof you gave of the Spirit's power dwelling in you — just as you know our zeal in work on your behalf. In this [4, 5] steadfastness and willingness to suffer for your faith, you caught the spirit of our work and of the Lord's life, and set a worthy example to your fellow-Christians far and near. For, indeed, you did, by [6, 7] your faithfulness and endurance, preach the gospel, not only throughout Greece, but throughout the Christian world, so that we have no need to tell the story of

[6-8] your faith to others. On the contrary, we find others ready to tell this story to us. They speak of our great success in winning you to Christ; how you forsook your heathen divinities and believed on the one true God; how you received the doctrines of Christ's resurrection and saving work, and adopted the belief in [9, 10] his second coming.

Chapter II

YOU Thessalonians know the nature and effect of our mission when we preached the gospel to you. You know that, before coming to you in our journey, we had been persecuted for our faith and that, despite trials and dangers, we fearlessly [1, 2] taught you the way of salvation. For our preaching does not proceed from false or base motives, but from a conviction of the truth of our message and of our responsibility to God for faithfully [3, 4] declaring it. Our conduct refutes the suspicion of impure motives. We neither sought selfishly to please others nor to gratify ourselves. Though in virtue of

our office we might have claimed consideration, we made no such claim. Instead [5, 6] of exacting honor, we rendered affectionate service to you, and gave you,— so great was our love to you,— not only our truth, but our very hearts. You will [7, 8] also testify that when we were with you, we supported ourselves by our own labor, so that our work might incur no suspicion of being mercenary. I call you, [9] yes, I call God himself to witness to our uprightness, purity, and service when we were among you; how with a love like that of a father we sought your spiritual profit and endeavored to lead you into the God-like life and to prepare you for his heavenly kingdom. [10-12]

And since God has thus called you to such a glorious destiny, we are thankful that you so heartily accepted his call at our hands and entered upon the life to which it summoned you. This life in- [13] volved suffering for your faith, but in this you emulated the patience of the Judean churches and endured the same treatment at the hands of your Gentile countrymen as the Jewish Christians did at the hands of the unconverted Jews. These perse- [14]

cutions by the Jews are of a piece with their killing of Jesus and the prophets and with their banishment of us preachers from Judea,—conduct whereby they disobey God and oppose the good of mankind, since they seek to prevent us from carrying the message of life to the heathen; conduct by which they are filling up the cup of their iniquity, and for which the final divinely appointed doom [15, 16] is now impending over the nation.

Our interest in you being such as I have described, our enforced separation from you for a little time was painful to us. We earnestly sought an opportunity to visit you, and I, at least, did so more [17, 18] than once, but unsuccessfully. How gladly would we have visited you! For you give us occasion to rejoice; especially do we so rejoice when we contemplate the Lord's coming and think of the praise and the reward that will then be [19, 20] yours.

Chapter III

WHEN we could no longer restrain our anxiety for you, we determined to remain

alone at Athens, and to send our faithful companion Timothy to visit you and to encourage you in the Christian life, in order that you might not be overcome by the sufferings which, in the course of God's providence, have befallen us. For [1-3] when we preached to you at Thessalonica we warned you that the Christian life would involve suffering for your faith, as you now see that it does. And this was [4] the reason why I was so anxious concerning you, and so eagerly wished to hear from you; I was afraid lest you should be overcome by your trials and give up your faith. But now since Tim- [5] othy has just returned from his visit to you, and has reported your steadfastness and your affectionate attachment to us, and desire to see us, our anxiety for you is greatly relieved; it is like living, to know that you are still firm in your Christian faith. How shall we be grate- [6-8] ful enough to God for all the comfort which Timothy's report of you has given us? Constantly do we pray that we may yet see you and do something to add to the completeness of your Christian life. [9, 10]

May our gracious Father and our Lord

Chap. 4.] The Epistles of Paul

Jesus open the way for our making such
[11] a visit, and may the Lord increase the
richness and fulness of your love so that
it will flow out to one another and to all
[12] men, as our love does towards you, in
order that you may be perfectly prepared
for the kingdom of Christ at his glori-
ous coming.

Chapter IV

IN conclusion, we urge you to enter
ever more deeply into the power of the
Christian life which we made known to
you, for our instructions must be still
[1, 2] fresh in your minds. God requires that
[3] you live a holy life; that you refrain from
unchastity; that, unlike the heathen, you
enter into the marriage relation and pre-
[4, 5] serve it pure from base passion; that you
keep yourselves free from covetousness
and injustice, for, as we have taught you,
[6] the Lord will surely punish such sins.
God requires purity, and he who disre-
gards that requirement refuses to obey
the will of God, who graciously gives
[7, 8] his Spirit to cleanse us from sin.

It is not necessary that I exhort you to the duty of fraternal love; that lesson you have already learned, and you illustrate it in your relation to the Christians of your own province. But we may remind you that love is a growing thing. [9] Aim to possess and to evince it more and more completely in a peaceable and industrious life which will be irreproachable in the eyes of those who are not Christians, and will save you from dependence for your support upon others. [10, 11, 12]

With respect, now, to those of your number who are asleep in death, I wish you to understand their relations to the Lord's coming and the resurrection, so that you may not grieve as unbelievers do who have no expectation of a resurrection or eternal life. For the belief [13] of the Christian, that Jesus rose from the dead, carries with it the conviction that the dead who are united to him will be joined in eternal fellowship with him. [14] For the Lord's own teaching respecting his coming assures us that those of us who are living at the time of his return will not more promptly enter into the blessedness of his kingdom than will

- [15] those disciples who have died. For this will be the order of events: The Lord will come from heaven with signs of power and glory; thereupon will occur
- [16] the resurrection of the Christian dead; following that, we that are living at the time will be caught up into the sky to enter upon an eternal blessed fellowship
- [17] with the Lord. Let these assurances solace your grief with regard to those
- [18] members of your church who have died.

Chapter V

BUT it is not necessary that I should dwell upon the order of events connected with the advent, for you are aware that the Lord will return suddenly and unexpectedly. While sinners are living in a false security, this dread event and its accompanying judgment will break suddenly upon them and overwhelm them. But to you, my Christian friends, that event will wear a different aspect. You are God's children and will welcome his Son when he comes; let us then be ready

and watching and waiting for his return. [4-6] Those who are sunken in indifference and sin will be unprepared, but we believers must be equipped with Christian virtue and expectation, and be ready, [7, 8] assured that God's purpose for us is a purpose, not of condemnation, but of grace, since he gave Christ to die for us that, whether we live or die, we should share in his glory. Therefore [9, 10] comfort and edify one another with this hope.

[11]

Recognize the labors on your behalf of your teachers and rulers, and accord them all proper honor. Cultivate a [12, 13] quiet, orderly, helpful, generous, and patient life. Avoid revenge, and seek to [14] promote the best interests of each other and of all men. Let Christian joy, constant prayerfulness, and gratitude to God, the requirements of God's gracious will, mark your life. Welcome God's Spirit; [15] [16-18] respect his gifts, testing them all, preserving and using only what is helpful to the spiritual life.

[19-22]

And may God, the Source of all spiritual blessing, keep you perfect till the coming of Christ. Seek God's blessing [23, 24]

for us. Let those who receive this letter greet the other members of the church with the kiss of peace, and read this letter to the assembled congregation; and [25-27] [28] may the grace of Christ be with you.

*The Second Epistle to the
Thessalonians*

Chapter I

I, PAUL, and my companions, send to the church at Thessalonica wishes of grace and peace.

[1, 2]

We must always be grateful to God for your growth in Christian fidelity, and for your mutual love. Wherever we go [3] among the churches, we praise your Christian fortitude and faithfulness as shown in your endurance of persecutions for the name of Christ. This suffering [4] of yours is a clear proof that in the righteous judgment of God you will be thought worthy of his kingdom, while, [5] at the same time, it is a token that God will justly punish those who persecute you. To you he will, at the Lord's glo- [6] rious coming, recompense peace for your sufferings; to your wicked persecutors he will mete out their just penalty, utter [7, 8] exclusion from the Lord's presence, and from the blessedness of his kingdom. [9]

While he will be terrible to his enemies, he will be an object of praise and admiration to his people, to those who have [10] believed on him (as you have). In order that this blessedness may be yours, we continually pray that your Christian consecration may prove sincere and complete, and that God may bless you with [11, 12] all spiritual blessings in Christ.

Chapter II

REGARDING this glorious advent of Christ, and the assembling of believers [1] with him, we urge you not to be thrown into sudden excitement or alarm either by prophetic utterances on the part of your own number, or by unwarranted appeals to our oral teaching, or by reference to any letter purporting to come from us, and which represents us as teaching that the day of the Lord's coming is just on the point of dawning. Do not be deceived on this subject. I tell you plainly that certain events will occur before the Lord comes. There will be a signal manifestation of wickedness,

culminating in the appearance of a false Messiah who shall make the most blasphemous pretensions, even setting himself up as an object of supreme worship. [3, 4] Do you not recall my teaching on this point? At present there is a certain [5] power which is repressing these evil forces, so as to prevent their premature manifestation. In secret they are working and preparing to break forth, but some one is holding them in check. For a time he will restrain them; then he will himself be removed, and thereupon [7] the one who embodies this wickedness will assert himself; the Lord will come in his glory and power, and utterly destroy the monstrous pretender who with [8] Satanic wickedness sought to deceive sinful men and to prevent them from being saved by Christ. Because these sinners [9, 10] preferred falsehood to truth, God delivered them over to the consequences of their own wicked folly, that their preference for evil might meet its just condemnation. [11, 12]

We must always be grateful to God, dear brethren, for his gracious calling of you into the Christian life, — a call

which you realized in a renewed character, and in the appropriation of the gospel, which you received at our hands, that you might attain the blessedness [13, 14] offered in Christ. Steadfastly adhere to the instruction which we have given you [15] orally and by letter. And may Christ, the Ruler of the Church, and the gracious God of love, strengthen you and [16, 17] fit you for every Christian duty.

Chapter III

IN conclusion, pray that our preaching of the gospel may be successful, — as [1] much so as it was in your case, and that we may escape the persecutions of unbelieving and fanatical opponents. God will be true to you, will strengthen and [2] [3] keep you. We believe, too, that you [4] will observe our requirements. And may Christ cause you to be filled with love to God, and with a patient endurance like that of Christ. [5]

With respect to those who, refusing our instruction, adopt unseemly courses of life, we direct you, on the authority

of Christ, to avoid their company. We [6] set you an example, when among you, of the conduct required. We supported [7] ourselves by continual labor, that we might occasion no complaint. Although [8] we might with propriety have accepted support from you, we preferred, for the sake of setting you an example of independence, to forego this right. And [9] when we preached to you we strictly enjoined the duty of self-support. There [10] are some of you who are disregarding this injunction, and have given yourselves up to idleness and mischief. Now [11] to such we say, in the name of Christ, that they resume their occupations and their self-support. Steadfastly adhere [12] to what is right and proper. And if any member of the church longer persists in disobeying this direction, withdraw from all association with him, that he may be led to regret and abandon his evil course. Do not, however, forget that he is a fellow-Christian, or fail to direct him back, if possible, to the right way. And may Christ, the author [15] of peace, ever dwell with you and bless you with his peace. And now with my [16]

own hand I add these closing words of greeting, which are a mark of genuineness in all my letters, — such is my [17] handwriting. The grace of Christ be [18] with you.

The Epistle to the Galatians



Chapter I

I AFFIRM the genuineness of my apostleship (which my opponents in Galatia have called in question), and declare that I did not receive my commission from any human source, but from God, through a revelation of the risen and glorified Christ, who is the world's Saviour from sin, and to whom belongs eternal glory.

[1-5]

I am surprised that so soon after your conversion you should have deserted the doctrine of grace, which I taught you, for that of works, which may be called a "different gospel," but would better (since there is but one true gospel) be called no gospel at all. This counter-teaching only aims to mislead you and to overthrow the true Christian doctrine. [6, 7] My teaching is true, and I should denounce any pretended "gospel" which was subversive of it, even though it were

delivered by an angel from heaven; should any man teach contrary to my doctrine of grace and faith, I pronounce a
[8, 9] curse upon him. I justify this boldness and vehemence by the confident assurance that in my preaching I am not seeking human favor, but obeying God's
[10] will.

As a ground for my strong assertions, I allege the certainty that my teaching is not shaped by a human standard or derived from a human source, but that it came to me by a revelation of Jesus
[11, 12] Christ. My zealous adherence to the Jewish religion which led me to become the persecutor of the church, is proof that I could not have been transformed into a Christian apostle by mere human
[13, 14] means. It was only when God, who had a great purpose to serve in my life, was pleased to reveal Christ as the truly risen and glorified Messiah to my spirit, that I became a Christian and a missionary; after this event no more than before can my course be explained as a result
[15, 16] of human influence or instruction; I did not resort (as may be supposed) to the primitive apostles at Jerusalem, there

to be taught the truths which I proclaim; on the contrary, I went away into the remote regions of Arabia whence I returned to Damascus (rather than to Jerusalem).

[17]

After my conversion my course was such as to prove my independence of human teachers. For three years I did not see Jerusalem and the authorities of the church there. At the expiration of that period, however, I went thither to interview Peter, but my visit was a brief one. I saw only one other apostle. I [18, 19] solemnly allege the truth of these statements. I next returned through Syria [20] to my native province. My brief stay in Jerusalem and Judea occasioned, indeed, a new interest and rejoicing at my conversion, but I was not there long enough so that the churches at large even knew me by sight.

[21-24]

Chapter II

IT was fourteen years before I again visited Jerusalem; when I did so it was in response to an impulse from the

Spirit, and with the desire to be assured by the apostles there in person that my [1, 2] teaching was acceptable to them. So far from their criticising or amending my teaching they did not even require the circumcision of my Gentile travelling companion, Titus (though in the circumstances to do this might have been natural and, in itself, allowable); there were, indeed, those who urged it, but I refused to allow it because of the presence of Pharisaic extremists who, by insisting upon the necessity of circumcision in order to the attainment of salvation, sought to restrict our freedom, as Christians, from the law, and to put us again under its burdens; to have yielded would, in this case, have compromised [3-5] the essential principles of the gospel. The influential primitive apostles (and however great their influence or authority might be, it could not affect the truth and divineness of my mission, since God's approval does not follow human judgment) did not in any way attempt to supplement or correct my teaching, but rather agreed that I had a divine commission to continue my pres-

ent work among the Gentiles as truly as had Peter to proceed with his among the Jews; this conviction was based upon [6, 7] our success in our respective spheres of labor. The three who were present at [8] this interview accordingly approved the course and teaching of myself and Barnabas, and in token of this approval gave us the right hand of fellowship, and com- mended us in our Gentile-Christian mis- sion, only urging us to continue mindful [9] of the poor Christians at Jerusalem, and to collect from the wealthier Gentile churches contributions to their support, thus keeping this bond of Christian charity between the Jewish and Gentile Christians, and, by so doing, helping to prevent jealousy and alienation. [10]

On a later occasion at Antioch, also, I maintained my independence. Peter had been accustomed, when there, to mingle freely with the Gentile converts who had not been circumcised, eating at the same table with them at the love-feasts. But certain Judaizers, al- leging the authority of James for their position, had opposed this fellowship with the uncircumcised, and Peter, on

this occasion, timidly yielded to this persuasion and withdrew from the company. For this I rebuked him because [11,12] he was worthy of blame. The other Jewish Christians followed his example, [13] not excepting my companion Barnabas. Deeply feeling that the integrity and sole sufficiency of the gospel was compromised by this action, I publicly challenged Peter in the matter as follows: How is it that you now deviate from your ordinary and normal course of freely associating with Gentile converts, and not only renounce that course but go farther and by your action demand that even Gentiles shall live as do the Jews; that is, be circumcised and observe the [14] law? We Jewish Christians have long ago learned that it is faith in Christ, not works of law, which saves us. How is it, then, that you now act as if legal observance was also necessary, thus inconsistently, by your action, denying that [15,16] the faith which we hold is sufficient? If now we again resort to the legal course, may it not give occasion to say that we confess ourselves still unforgiven sinners and that Christ, so far

from delivering us from sin and its curse, plunges us deeper into them? We cannot admit any such conclusion, and no more can we tolerate any principle of action which (like yours in this case) gives occasion to it. The real "transgressor," the "sinner," is not the man who renounces the law altogether and clings solely to Christ (as we all should), but it is he who tries to "build up again those things which he destroyed;" that is, to still cling to and even to insist upon the observance of the legal system whose renunciation as a means of salvation is logically involved in the very idea of Christian faith, which means the sole sufficiency and necessity of Christ. Hence it is the Judaizing course, rather than that of the Gentile Christians, which stamps those who pursue it as "sinners," or unjustified persons, by the tacit confession contained in the idea that something additional to faith in Christ is needful. For the law itself [17, 18] through its revelation of my sin to me and its ethical death-sentence, slew me. I thus broke all relation to the law, as earthly relations are broken by death. [19]

I died with Christ on the cross, to the old life and old relations, and yet, in a new and higher sense, I live; or rather, it would be more correct to say, that Christ lives in me, for my new spiritual life has its source and support in him, who, through love, gave himself up to [20] death for my salvation. Thus I in my teaching magnify God's grace (as is not the case with those who still cling to the law and to works), and well I may, for if men could ever have been justified by the law, Christ need not have died; and, since it is an axiom with all Christians that Christ's death was not for naught, that fact may prove the entire futility of seeking righteousness in any other way [21] than through faith in him.

Chapter III

YOU Galatians have been drawn away as if by magic from the truth so plainly taught you, that you were saved through [1] Christ's death. Reflect whether, when you were converted, you received the gift of the Spirit by the doing of meritorious

works, or by obeying the call simply to believe on Christ. Of course, the latter was the case. Will you, then, after having begun the life of the Spirit, fall back upon that lower plane where the flesh is the ruling element of life, — a power from which the law is unable to deliver you? What folly to endure persecution [2, 3] for the gospel, when you do not really remain true to it! Have not all your [4] spiritual gifts come to you in the line of faith, and not of works? Be true, then, to this principle, and renounce the rival and futile principle of legal works of merit. From the typical case of Abraham [5] you may learn the truth which I am urging. He was not justified by works, but by faith; now all believers are his spiritual sons, and are saved in the same manner. The Old Testament recognizes [6, 7] the universal validity of the principle of faith. On the contrary, those who [8, 9] stand upon the plane of law and seek to be saved by obedience to it, will fail, for an absolutely perfect performance of all that the law requires is necessary in order to justification by law, and that man can never render. The law-prin- [10]

ciple says: Do all that the law requires and thou shalt live; the faith-principle says: Trust in God and thou shalt live.

These indicate two different methods of salvation, and the Scripture sanctions [11, 12] the latter as the only practicable one. So far from having hope of being saved by the law, man had fallen under its curse and was helpless, but Christ, by taking the curse upon himself, freed us from it, that we might be justified and saved simply by trusting in him and his [13, 14] work for us.

Even a covenant between men, when once ratified, no third party may annul or supplement with new provisions; much less may God's gracious covenant of promise with Abraham be affected in its conditions and provisions by any subsequent dispensations. Now the promise to Abraham's seed is fulfilled only in Christ, and thus an identity and continuity of principle exists between that ancient covenant and the Christian gospel. Now the law which was given so long after this primitive gospel, cannot affect its validity or change its provisions, and since salvation cannot be both

by works and by faith, we must adhere to the more original and fundamental principle. What purpose, then, did the [18] law serve if not that of justifying men? It showed them their need of justification, and the impossibility of themselves achieving it, because it made them conscious of the depth and heinousness of their sins; thus this divinely ordained system was designed to lead men to Christ for salvation, rather than to be itself a means of saving them. It was [19] a dispensation given to men through the agency of Moses; it was, therefore, mediate and conditional. But in giving the promise, and so in promulgating the gospel of faith, God stands forth alone and acts in independence and sovereignty. Hence the promise stands on a higher plane than the law. But it does not fol- [20] low from this difference that the two dispensations, and their characteristic principles, are in all respects contrary. The legal system is subordinate to the gospel, but it serves the ends of the gospel; it must be subordinate, for otherwise the gospel would not have been needed as a saving agency. But it [21]

serves the ends of the gospel by teaching men their sinfulness, putting them in the prison-houses of remorse and despair until they shall long for the gracious deliverance which Christ freely [22] offers to those who trust in him.

It was the office of the law to imprison us by its condemnation until we [23] should be set free by believing on Christ.

The law may be called our tutor who, by his stern discipline and chastisement, prepared us for Christ and made us glad to find freedom and peace in him by [24]

faith. But now, as believers, we are no longer subject to this severe master, but possess the sense of liberty and sonship

[25, 26] through Christ. For truly all believers have entered into a unique relation to Christ which affects their whole attitude and standing. The distinctions of nationality, condition, and sex are as nothing in the presence of that deeper unity which binds together all believers in Christ, so that all who believe, regardless of these distinctions, are really Abraham's seed (since Abraham's great significance was not in the fact that he was a *Jew*, but in the fact that he was a

man of faith), and therefore inherit the blessings promised to him and to his seed in the covenant which God made with him.

[27-29]

Chapter IV

THE heir, before he attains his majority, can no more enter upon the actual possession of his destined estate, than can a bondservant in the family possess himself of it. Until the set time, he [1] must continue in a subordinate position, under the authority and discipline of others. The position of us Jewish [2] Christians under the law was analogous. We were as children, having a great inheritance (the gospel) in prospect, but kept in a preparatory process of training; the coming of Christ marks [3] the period of release from this tutelage and of entrance upon the promised possession. This full sense of sonship [4, 5] is imparted by the testimony of the Holy Spirit to the heart of the believer, assuring him of the divine fatherhood; [6] hence we are no longer in the position of servants, but in that of the sons of

full age in the family who have attained the clear consciousness of sonship and with it have entered upon their rightful, [7] destined possession.

We were all in bondage before we became Christians, either to the law, or [8] under a worse master, idolatry; but since we have through Christ learned to know the true and only God, or rather, since he has made himself known to us, how unreasonable in us to wish to return to an elementary stage of religion again, by continuing to adhere to the Jewish observances. That is like going back to bondage after having been once set [9] free. This you Galatians are doing; your observances of Jewish feast-days and ceremonies make me afraid that my labor among you will prove to have been [10, 11] for naught.

Let me plead with you to come to my point of view in this matter, even as I, in renouncing Judaism, put myself upon [12] the same plane with you Gentiles. I hope for this result from my experience of your former kindness and attachment, for I remember that when I was detained among you by sickness, in conse-

quence of which I became your Christian teacher, you did not consider my presence among you burdensome, nor did your regard fail to endure the test to which it was put; on the contrary, you received me with the utmost, indeed, with excessive, honor. But all seems [13, 14] changed now! You appear not to count it any felicity now to receive and obey my instructions. How great the change of temper, for when I was among you, you would gladly have made the greatest sacrifice for me. Have I become the [15] object of your enmity because I now urge upon you the true and only gospel? [16]

The Judaizers who are leading you astray from my teaching are indeed eager in courting your favor, but it is in no good spirit and for no good end; what they really seek is to impart to you an exclusive and partisan spirit, that they may attach you to themselves as followers and supporters. It is always [17] well to be zealously sought after by others if the object of this enthusiasm is a worthy one. I do not begrudge you this attention from others; when I am absent others must exercise this care. [18]

My children, so great is my anxiety for you on account of your defection from the truth, that I seem to be again undergoing the pains and labors by which you were brought into the church. I should be glad to be personally present with you, and to adopt a less censorious tone; for I am perplexed and uncertain whether I can by any means win you back, and [19, 20] would gladly make all possible efforts.

My readers who are familiar with the Old Testament will readily recall the history of Abraham's two sons, Ishmael and Isaac, the former the child of the bondwoman, Hagar, whose birth was merely in the ordinary course of nature, and Isaac, the child of Sarah, born in [21-23] accordance with a divine promise. These persons and events have an allegorical significance. The two women, Hagar and Sarah, represent respectively the Old and the New Testament systems; the former — the bondwoman — corresponds to the covenant whose sign or symbol is Mt. Sinai, since her children, like those who continue under the old covenant, are brought forth in and for a [24] state of bondage. Now this analogy is

the more appropriate because Mt. Sinai is actually situated in Arabia, the land of Hagar's descendants. If, then, Hagar fitly represents Sinai, she may as fitly be said to represent the earthly city of Jerusalem, which stands as a symbol of the Jewish religion. Sinai and Jerusalem have the same religious significance. Jerusalem (personified as the mother of the Jewish people), like Hagar and her descendants, is in bondage with her children. But the upper Jerusalem, [25] the spiritual commonwealth, typified by Sarah, is free, and since she is the mother of all believers, her children (Christians) are also free. Our spiritual [26] mother may rejoice, therefore, in the language of ancient prophecy concerning the hope of the childless, and we, her children, like Isaac, are heirs of God's gracious promise, made to all believers. [27, 28]

But as in ancient days, so now, the spiritual must suffer persecution from the unspiritual. But, as then, the Ishmaelites were rejected from the true theocracy, so now shall the unfree Jews who persist in refusing their spiritual freedom in Christ be excluded from the

[30] people of God. We are free, then; let us maintain and prize our freedom, and not surrender it by returning to the bondage with which the law enslaves [31, v. 1] those who try to be saved by its works.

Chapter V

To receive circumcision as being necessary to salvation is a virtual renunciation of Christ. When one submits to this rite as a condition of justification, he thereby commits himself to the legal method, and, by the very meaning of his act, is bound to do all that the law requires, and must do this, if he is to be [2] saved. You Galatians, in so doing, are cutting your life loose from Christ by renouncing the faith-principle of salvation, and are already turned away from God's free grace in the attempt to achieve your own salvation by works of [3] merit. I assure you of your great error and certain failure, for we who hold to the opposite course base all our hope [4] upon the grace in which we trust; and rightly so, for, with reference to the [5]

attainment of salvation, the question whether one is circumcised or not is of no importance; the only essential condition being a faith which gives evidence of its vital power by love. You were [6] making good progress in Christian life and knowledge; who has checked you in this and led you into such disloyalty to the truth? Their dissuasion of you from the right path is not in line with God's call. This wrong tendency is indeed serious, for, though the defection be limited, it will spread like leaven. I [7, 8] have good hope, however, that you Galatians as a whole will not be led astray by this error, but will continue faithful to my instructions; but the leader in this sedition will receive a heavy chastisement. As for the accusation of the [10] Judaizers, that I too, upon occasion, preach circumcision, it involves an absurdity; they would not continue to persecute me if I were not in antagonism to them; if their accusation were true, there would no longer be any offence to the Jews from my preaching of the cross; but the fact that my work still arouses Jewish opposition proves their charge

untrue. These extremists who pervert your faith and hinder your Christian growth — who think so much of circumcision — should have it to the point of [11,12] mutilation!

I speak thus vehemently, for you, Christian brethren, were destined, in your divine call, for the enjoyment of freedom from these legal requirements; but this freedom does not mean lawlessness, but requires a loving service to others; for love to one's fellows as to himself is the sum of the law for which [13,14] you profess so much zeal. But if, instead of living the life of love, you continue in disputes, such as that now prevailing, the result must be the utter [15] destruction of your Christian fellowship.

My advice is: Live under the power of the Spirit and, in so doing, you will find the true safeguard against the evils [16] of which I warn you. For there is a sharp conflict in Christian men between the inspiration of the Spirit and the sinful impulses which operate to prevent your doing what your conscience would [17] prompt. But if you keep your lives under the guidance of the Spirit you

shall have the victory over evil, because you will not then be under that condemnation and bondage which they experience who live under the law, but will enjoy the sense of freedom and pardon which the Spirit imparts. Now by considering the sins which spring from carnal impulse, you will see how wholly incompatible they are with participation in the kingdom of God, and by contemplating the fruit in human life of the Spirit's guidance, you will see, too, that those who produce it cannot be under the bondage of sin and the sentence of the law, since those virtues are the ideal requirements of all law. Now Christians have put to death the impulses which lead to the works of the flesh. If, then, we have our life in the power of the Spirit and not of the flesh, let our outward action be ruled by the true power of Christian living, — that of the Spirit; let us not act as if we were ruled by the contrary and inconsistent principle which excites factious boasting, leading to the challenging of one another to conflicts and to jealous retaliation. [25, 26]

Chapter VI

BRETHREN, if sin overtake one of your number, you who are guided by the Spirit should correct the fault and restore the man in a temper of gentleness, remembering that you too may be similarly tempted and may need a similar [1] forgiveness. The true law which you are to obey is that of Christ, which requires you, through love, to share the [2] cares and sorrows of others. For if, on the contrary, one cultivates the opposite spirit of pride and self-sufficiency, he exercises a perverted moral judgment, [3] and is self-deceived. Each man stands for himself, and not by comparison with others. Let him, therefore, test his own actions on their own merits, for each must bear his own burden of responsibility and accountability. [4, 5]

Those who receive Christian instruction should share with their teachers in the good things which God has given [6] them. Do not deceive yourselves by thinking that you can shun this obliga-

tion of love; God does not submit to the mockery attempted by those who think they may escape the just consequences of their actions; he that lives and acts in accord with the natural, selfish impulses shall incur the consequence, — a corrupted moral life; while he who lives under the guidance of the Holy Spirit shall attain the goal of an incorruptible existence. Let this law of the spiritual [7, 8] harvest encourage us to right-doing, for our reward is secure; let us, accordingly, faithfully discharge our obligations to all men, remembering those special duties which we owe to Christian brethren.

[9, 10]

Observe with what large characters I have written this epistle with my own hand. To sum up: Those who [11] are constraining you to be circumcised are thereby but displaying their zeal for carnal ordinances; their aim is to escape those persecutions from the Jews which they would suffer if, like myself, they avowed their adherence solely to the doctrine of the cross. They [12] are themselves inconsistent in observing the law, but they are anxious to have

you circumcised that they may make a great show of zeal for the Jewish religion by having won you Gentiles to its [13] observance. But, as for me, I disclaim all grounds of glorying except the cross of Christ, by which I have broken off all relations to the sinful world as if by [14] death. Since Christ's death is the true saving power, I am indifferent to the question of circumcision (in itself) and make newness of life through Christ my [15] great concern. This truth (the importance of renewed life) supplies the rule and test of action and belief. Peace and mercy be upon all such (who will thereby prove themselves the true Israelites) as [16] adopt and obey it! Let me not be troubled more by these errors and accusations, for the proof that I am Christ's is found in the scars upon my body which I have received in his service. Grace [17, 18] be with you.

*The First Epistle to the
Corinthians*

Chapter I

I, PAUL, an apostle of Christ by a divine call, and Sosthenes, my Christian brother, write to the church in Corinth, consecrated to God through faith in Christ, and to all who worship Jesus as Lord; grace and peace be with you. [1-3]

I praise God for your progress in Christian character and knowledge, by which [4, 5] you have attested the truth of the gospel which I preached to you. In no gift of [6] grace are you surpassed by any other church. You are not dreading, but anticipating the coming of the Lord, who will keep you steadfast, and make you ready to welcome him at his advent. [7, 8] God, who has called you into the Christian life, will be true to you and will complete your salvation in his eternal kingdom. [9]

Let me use our common relation to Christ as the basis for an exhortation to

[10] harmony and unity. For I have heard rumors of strifes and parties within your [11] church. What I mean is that some are professing themselves to be followers of me; others are using in the same way [12] the names of Apollos, Peter, and Christ.

What! the name of Christ a party watchword! My name used by some as if I had died for them, and as if their baptism meant some special relation to [13] me! If such a perversion of the import of baptism is possible, I am glad that I baptized so few of your number and so [14-16] gave the less occasion for it. For, indeed, preaching, not baptizing, was my special, divinely appointed work, — and preaching not of a rhetorical and speculative sort, but consisting in the proclamation of salvation through Christ's [17] death.

I know that this message of salvation through the death of Christ seems folly to wicked men; but to us Christians, who have experienced God's saving grace, it [18] is full of divine meaning and efficacy. For, as the Old Testament says, God sets at naught the pretended wisdom of [19] men. Self-sufficient sages and rhetori-

cians have no standing in the presence of the divine wisdom of which the cross is the symbol. Philosophy has long [20] tried to find out God, and to disclose his will and requirements, and has failed, notwithstanding his display of his wisdom in his works. Hence God was pleased to reveal his saving purpose through the gospel of Christ. The Jews [21] want miracles; the Greeks are devoted to philosophy; we proclaim salvation through the crucified Messiah, — a doctrine equally offensive to Jew and to Greek. But the Christian, whether he [22,23] be a Jew or a Greek, knows that Christ is the true miracle and the true wisdom. [24] For what men in their folly conceive to be wisdom and power bears no comparison with the divine wisdom and power of God as revealed in Christ. [25]

See the method of God in salvation, and observe to what class it appeals. Very few of those who are wise and powerful in the eyes of the world are drawn to the Christian gospel. The churches [26] are composed of people of humble station and limited education. But in them God will vindicate his method.

He will show how the true divine power and wisdom will triumph over those of [27-29] which the world boasts. You Corinthian Christians are examples of what I say. God has brought you into fellowship with Christ, who has become to you [30] the power that cleanses and saves. You verify the Scriptural word: Let him that boasts of his privileges and advantages [31] ascribe them, not to himself, but to God.

Chapter II

WHEN I preached to you I did not present the gospel in a rhetorical or [1] speculative form. I purposed to display no knowledge to you but that of Jesus [2] Christ and of his saving death. My intercourse with you was accompanied by [3] great anxiety and depression. My message was not made effective by rhetorical artifices, but by the working of [4] the divine Spirit, so that your faith might have, not a human, but a divine [5] foundation.

But although I thus disclaim dependence upon mere human skill in thought

and speech, we Christians have a divine philosophy which we teach to those who are mature enough to receive it. It is widely different from the false, earthly wisdom of those who are now in high places, but whose reign will be short. [6] It is a deep, divine secret which God has long kept in his own purpose. The [7] mighty ones of earth do not know it; if they had known it, they would not have crucified Jesus. It is a philosophy [8] which may be described in the Old Testament words which speak of gifts of God which surpass the power of the senses and the capacity of the mind to imagine and know. This philosophy [9] speaks of a revelation to the heart of man, by the divine Spirit, of things which wholly surpass human knowledge. [10] What man can know another as he knows himself? Who can know the deeps of God's nature and ways as the Holy Spirit knows them? Now in accepting the gospel [11] we have become the recipients, not of the false wisdom of the world, but of the heavenly wisdom which the divine Spirit teaches, and which enables us to appreciate God's highest gifts. It is this [12]

spiritual wisdom which we teach, not in terms adapted to the communication of the false wisdom, but in those adapted to the teaching of the true, thus fitting the method of instruction to the nature of [13] the truth to be taught. Now the irreligious man does not discern the meaning of this higher wisdom; it requires for its appreciation a capacity for spiritual insight which he does not possess. The spiritually minded man can rightly estimate all things, while he himself is above the judgment of those who have [14] not this spiritual organ of vision. No one, indeed, can instruct Christ; but we Christians have a knowledge of his thought and will; therefore, as spiritually minded men, we have an experience of divine truth which no one can [15] gainsay.

Chapter III

WHEN I preached to you I was obliged to treat you, not as mature men, but as [1] spiritual children. I taught you only the rudiments of the heavenly wisdom;

you were not able to receive anything beyond these, and you have not yet grown mature enough in the Christian life to be able to do so. Sufficient proof [2] of this inability is found in the selfish divisions which exist in your church. [3] Are you not acting like unconverted men in making the names of your teachers symbols of alienation and schism? Who [4] are these teachers? Merely agents whom God has employed to bring to you the message of salvation. Each did his work according to the gift of grace which he possessed. We teachers may be likened [5] to those who cultivate a field; one plants the seed, another irrigates the soil; but it is God alone who can make the seed grow. The laborers are but his instruments, and have no power, of themselves, to produce a harvest. Besides, [6] all the work of the different laborers has the same end, and each will be held responsible for doing his own part well. [8] I say we are one, for we are all laborers whom God has employed to co-operate with him in carrying out his divine plan. You Corinthians are like a tilled field on which we have expended our

labors,—like a building to whose construction we have contributed.

[9] In regard to my own personal service in the upbuilding of your church, I remind you that I was its founder. I taught you to know Christ. Whoever comes after and seeks to serve you, let him see to it that he builds nothing incongruous with the foundation, which is [10] Christ. There can be no other basis for your church than faith in Christ as Saviour. Other teachers may come, and, as it were, build into the superstructure of your church various materials, some perishable, some permanent. The day of the Lord's coming will disclose what is abiding and what is transient. That day will test the work of these various teachers as fire tests the materials of a [12, 13] building. If any teacher has contributed something lasting to your church [14] life, he shall be rewarded. But if any teacher's work has not really advanced your Christian growth, it will go for nothing. The faith shown in the good intention of the teacher will save him, but not his work. In the judgment he will be like one who should barely escape the

flames which consume a building which he has built.

[15]

Do you not know that your church is a sacred spiritual building of God, inhabited by his Spirit? To ruin such a [16] structure is sacrilege, and will be punished with spiritual destruction. [17]

Beware of self-deception. Do not confound earthly and heavenly wisdom. Each is folly in the view of the other. Renounce the self-sufficient folly of the world that you may become truly wise. [18] For such vanity and conceit are folly in the eyes of God, as the Scripture says. [19,20] Away, then, with this proud and selfish boasting through preference for one and another Christian teacher! For you all [21] have a right, not merely to what you derive from your favorite teacher, but to what you may derive from them all. Yes, more; the Christian's possession is boundless; Christ unlocks to you the world's treasures, clothes life with meaning, robs death of its terrors, fills the present with victory and the future with hope. Such is your privilege; only remember that all this will prove true in your case only on condition that you

belong to Christ as he belongs to
[22,23] God.

Chapter IV

YOUR proper attitude towards us teachers should be determined by what we are, — servants who handle possessions not our own. Now, it is the part of subordinates such as we are to render [2] allegiance to our Master. Faithfulness to him is the test to be applied to us. It is a matter of small concern to me what estimate with reference to the fulfilment of my office you or other men may place upon me. Of just as little consequence would be my own estimate [3] of myself. For, though I am not conscious of any unfaithfulness to my stewardship, yet the approval of my own conscience and self-judgment is not a just ground of complacency; it is Christ [4] who is my judge. Cease, then, from passing these comparative judgments on your teachers. Whatever praise we each deserve we shall receive at the Lord's coming, when the deserts of men, which are now hidden, shall be fully made [5] known.

Now I have meant these principles to apply to your attitude towards myself and Apollos, that you may avoid conduct contrary to the Scriptures, and the pride and partisanship connected with preferences for individual teachers. If some [6] of you possess any gift of superiority over others it is God who has bestowed the advantage; what you have you have received from him, and cannot boast of its possession, as if it had originated with yourselves. But in your conceit [7] you think you have everything; you act as if you had already entered upon the full enjoyment of Christ's kingdom, and that quite independently of us; would that you had entered upon it in reality, and that we might share it with you! [8] For we apostles are very far from the exaltation which you fancy yourselves to have attained. Our hardships and perils make us a gazing-stock, a subject of wonder to angels and men. In the [9] estimation of such wise and sagacious Christians as you are, we have no standing at all in virtue or influence. Our [10] poverty, sufferings, homelessness, and toil; our patient endurance under insult

and persecution; the contempt and obloquy which we have experienced, seem to
[11-13] count for nothing with you.

I am writing in this severe way for
[14] your own good. I am your spiritual
father. Though you may have many
other teachers, I shall always be the one
[15] who brought you to Christ. As such, I
beg you to adopt my doctrine and prac-
[16] tice of humility and self-denial. And
that you may do this, I have sent to you
my trusted pupil Timothy to teach you
the meaning and requirements of these
[17] principles. Some among you who are
hostile to me boast that I dare not come
to Corinth myself, but they will find
that I will come, and that very soon, if
the Lord permits, and then I will put
these boasters to the test and see whether
the results of their work correspond with
[18,19] their great pretensions. For that is the
true test. The kingdom of God, which
both they and we profess to promote, does
not consist in boastful claims, but in the
[20] divine power which produces a new life.
In what temper I shall be when I come
will depend upon you. If your pride and
division continue, I shall be severe, but

if you forsake your evil courses, you will
find me gentle and indulgent. [21]

Chapter V

ANOTHER rumor which I have heard concerning you is that unchastity is common among you; and, indeed, that there is a case of incest in your church which not even the immoral heathen would tolerate, that of a church-member living as if in marriage with his own step-mother. Instead of being grieved at [1] this, and proceeding to exclude the offender, you are as proud and self-satisfied as ever. He ought to have been [2] removed, for, though personally absent, yet as being present with you in interest and sympathy, I have passed this verdict of exclusion. Consider me, then, as if present among you, and with your co-operation as pronouncing, in the name of Christ, the judgment of excommunication on this man, and remanding him to Satan, that he may inflict upon him sufferings which will break the power of his sinful lusts, so that he may be led to re-

pentance and recovery, and thus be saved [3-5] at last at Christ's coming. Instead of boasting, you ought to be purifying your church of such evils. However limited, they will rapidly spread, like leaven in meal. Remove this evil, as the Israelites were required to remove leaven from [6, 7] their houses before the paschal feast. For Christ the antitypical passover Lamb has been sacrificed for us, and we Christians are to keep a feast which celebrates deliverance from sin. We must allow no defiling element to mingle in our festival, but celebrate it in simplicity and [8] purity.

In a previous letter I warned you not to associate with men like the one just [9] mentioned; but I did not mean that you must have no relations, in the world at large, with such men, or with greedy and grasping men, or with idol worshippers; it would be wholly impossible, as you suggest, to avoid all association [10] with such men. What I meant to say—and I now repeat it—was that if a professing Christian is guilty of such sins, you should withdraw from all fellowship [11] with him. I cannot undertake to regu-

late the action of the outside world in such matters. I am concerned to keep the church without reproach, and this is equally your own duty and prerogative. Our discipline cannot extend to those outside the church. These are amenable to God's final judgment alone. But I [12] have said enough. Excommunicate this man! [13]

Chapter VI

WHEN differences arise among you, do not take them before the heathen law-courts, but settle them among yourselves by arbitration. It surely cannot be that [1] those who are to participate with Christ in judging the world are incompetent to settle the most trivial disputes. Surely, [2] if angels are to be amenable to the judgment in which Christians are to participate, the settlement of affairs pertaining to this life may safely be left in their hands. When, therefore, cases of controversy arise in your church, do not refer them to the heathen judges, who have no standing in the estimate of [3]

Christians; to do so would be disgraceful. It must be that there is some one in your church who is competent to settle such disputes; you do not need to [6] resort to the heathen courts. Indeed, you are seriously at fault in having such disputes at all. They cause more evil than they avert. Under the pretext of defending your rights you do injury and [7, 8] injustice to your Christian brethren. Let me sum the matter up by reminding you of the nature of the kingdom of God. Its primary demand is righteousness. [9, 10] Wicked men cannot enter it. Before your conversion you were very wicked. Remember what your Christian profession means: purity, consecration to God, salvation through Christ [11] and the Holy Spirit.

With respect to the principle of personal liberty, I maintain it — with qualifications. One qualification is, that many things which are in themselves permissible are not wise; another, that one should not enslave himself to any course of action, even if it is, in itself, [12] allowable. Apply this principle to the question of liberty in respect to the eat-

ing of various kinds of food. With respect to the relation of food to the body, it is simply a question of adaptation. Both belong to a perishable order. Within this sphere one may freely use his liberty. But the relation of unchastity to the body is different. That relation is moral, and to give the body over to uncleanness is not within the province of an allowable liberty. The body of [13] the Christian man is sacred because of his relation to Christ, and is to share in the blessedness of redemption. In the [14] mystical union of the believer with Christ the body is included. How utterly inconsistent is this union with that which is established in social immorality. For, [15] as the Old Testament says, the marital union makes the persons so united "one flesh." And equally does Christian [16] faith mean spiritual union with Christ. Now these two unions are wholly incompatible. Therefore avoid unchastity, [17] which, above all sins, defiles the body. This sin is pre-eminently sin against the body. Now the body of the Christian is [18] sacred to God, and he has no right to defile it. You have been consecrated to

God through Christ's death; therefore you are bound to honor him to whom [19,20] you belong by a pure life.

Chapter VII

Now with regard to the questions which you have asked concerning the advisability of marriage, I recommend

[1] the choice of the single state. However, marriage is, no doubt, a relative good, for it has a certain restraining

[2] power, and averts many temptations.

Let both husband and wife fulfil their [3, 4] mutual obligations. Do not incur the

risks of separation, unless it be by mutual agreement for a time, in order that you may give yourselves more entirely to

[5] religious devotion. Now this advice I give not by explicit commandment from the Lord on the subject, but by way of

[6] allowance for the conditions of the time. But, in general, I prefer that people should remain unmarried. Yet marriage

[7] and celibacy are equally gifts from God in which purity may be preserved.

I repeat the expression of my prefer-

ence for the unmarried state, but in cases where self-control might be endangered by following this advice, I recommend marriage. But this preference, which, in [8, 9] the present condition, I express for celibacy, is not to be construed as indorsing separation of the married, — not even in cases of intermarriage between Christians and heathen. Jesus spoke plainly against divorce. If, therefore, partners have separated, let them either refrain from contracting new marriages or become reunited. But a further question [10, 11] arises: What shall those couples do who were married before one of the parties became a Christian? Jesus gave no instruction respecting such cases, but I give this judgment: If such couples can peacefully dwell together, let them by all means do so. For in such cases the [12, 13] unbelieving partner and the children of the union are brought within the sanctifying influence of a Christian life. But [14] what if the heathen partner refuses to live with the Christian? Then the latter must acquiesce in the separation, for the effort to perpetuate the union would only lead to strife. But some one may [15]

reply that if the Christian insists upon continuing the union, it may be a means of saving the non-Christian party. I reply that this result is by no means certain. The more obvious advantages of separation in such cases outweigh this

- [16] remote possibility. I have said that in such cases the Christian party is not bound to try to perpetuate the union, but this liberty, in turn, should be regulated by the principle that the relations in which one finds himself should not be lightly esteemed and readily broken up.
- [17] This maxim I everywhere insist upon. If a Jew becomes a Christian, let him
- [18] be content to be a Christian Jew. Not nationality, but obedience to God, deter-
- [19] mines Christian character. Christianity does not purpose to break up national
- [20] and social distinctions. If a slave is converted, let it not trouble him that he is a slave; let him use his position as a slave in a Christian way, and not seek to become free on the ground that he has
- [21] become a Christian. For in Christ social distinctions disappear in a higher unity. The Christian slave is Christ's free man, and the Christian free man is

Christ's slave. You all belong to one [22] Master; your relation to him transcends all other relations. Let each be content [23] in his providential station. [24]

Respecting the question which you raise as to parents giving their daughters in marriage, I have no word of Christ on the subject to which I can appeal, but as one whom God has graciously enlightened and guided, I give my opinion. I [25] think that in view of the impending calamities which will precede the Lord's advent it is wise for them to remain unmarried. In relation to marriage, let [26] each remain in the state in which he is. [27] I do not claim divine authority for this advice. A person who disregards it does not thereby commit a sin. But I warn you that those who disregard it will reap the consequences in added suffering, and this is what I should like to ward off from you by my present advice. [28] The Lord's coming is near, and very soon it will make no difference as to what are one's outward relations or conditions, for the present order is soon to cease. My concern for you is that you [29-31] be free to give yourselves unreservedly

to the Lord's service. This the unmarried can do more easily than the one who is encumbered by the cares of married

[32, 33] life. Here the virgin has an advantage as compared with the married woman.

The former may devote herself wholly to the religious life, while the latter is likely to concern herself with cares

[34] which distract her from this purpose.

I do not wish to put needless restrictions upon you, but to give you such advice as shall promote your devotion to Christ

[35] and his service. But if now, after all I have said, a parent or guardian thinks that in withholding his daughter or ward from marriage after she has reached a marriageable age, he would be doing her a wrong, or exposing her to temptation, let him exercise his liberty and give her

[36] in marriage; he does not sin in so doing. But where no such conditions as I have supposed exist, it will be wise to follow

[37] my advice. In the former case no sin is committed; in the latter, the preferable

[38] course is followed. The marriage bond is broken by death. After the death of the husband, the wife may marry, but

[39] she must marry a Christian. But I repeat

my opinion that she will be wiser if she remain unmarried; and I think that on this subject I am rightly interpreting the divine will.

[40]

Chapter VIII

Now in regard to the question of eating the meat of animals killed in idolatrous sacrifices, we enlightened Christians know that such meat cannot defile us. [1] But in the Christian life love, and not mere knowledge, is the safest guide. The [2] man who determines to act solely according to what is theoretically allowable has not yet learned the Christian way; for when a man loves God then a relation of fellowship and likeness between man and God is constituted. Now, as bearing on [3] this question, we Christians know that idols have no real power to defile meat, and that there is but one true God. For [4] although in the heathen religions there are numerous so-called divinities, yet in our belief there is only one God, the source and end of all things; and one Lord, Jesus Christ, the agent of creation and redemption. But not all possess this [5, 6]

knowledge. Many uninstructed Christians who have been brought up to think of heathen divinities as having real power, cannot rid themselves of the idea that meat which has been in connection with a heathen sacrifice is defiled and ought [7] not to be eaten by a Christian. But our acceptableness to God does not depend upon such matters. The question of eating it, or not eating it, is, in itself, [8] morally indifferent. But while you are thus free to follow either course, you should consider how your action in so doing will affect others, and regulate the use of your liberty by regard for their [9] good. To illustrate: If a person who has scruples as to his right to partake of such meat as we have spoken of, sees you, a fellow-Christian, who have no such scruples, partaking of an idolatrous sacrificial feast, will he not be encouraged by your example to do what he is not clear in his conscience that he has the right to [10] do? This is what I mean by a use of knowledge which is not regulated by love. You may so use your liberty, in itself allowable, as to make it a means of [11] moral destruction to the weak Christian.

If you do thus proceed in a reckless disregard of the weakness and ignorance of others, you do them a great moral injury and violate the law of Christ. So that if [12] the exercise of my liberty to eat of sacrificial meat is likely to have such an evil effect upon others, I will utterly forego its use. [13]

Chapter IX

IN regard to freedom and self-denial, I have practised the principle which I now commend to you. My apostolic office, my relation to Christ, and my work in converting you to Christ would seem to involve some rights and claims. For [1] whoever else may doubt or deny these, you Corinthians, my converts, certainly will not do so. When the validity of my [2] apostleship is called in question, your conversion by me is my effectual answer. [3] Have I not, then, a right to support at the hands of the church which I have founded? Have I not a right to marry a believing wife and to take her with me on my apostolic journeys, as other Chris-

[4, 5] tian workers have done? On what ground can it be claimed that Barnabas and I are the only Christian teachers who have no right to be supported by [6] those for whom we labor? Do soldiers support themselves? Do planters and shepherds refrain from sharing the product [7] of their vineyards or herds? Does some one answer that I am pleading a principle of mere human prudence? Does not the Scripture contain our principle? When the law forbids the putting of a muzzle on the ox when threshing, does the maxim relate to mere brutes? In giving this law God is not concerning himself for them, but is giving a principle which is applicable to us Christian teachers in order to encourage us in our work with the prospect of a just reward for our [9, 10] labor. Now if we bestowed upon you spiritual benefits, the greater good, is it unreasonable that we should receive from you our material support, the lesser good? No one else ever did for you what I and my helpers have done. If any one possesses the right to support from you, surely we do; but we have freely renounced all our claims and have

willingly endured hardships and privations, in order that we might not give to any one a ground of criticism or complaint against us and thus embarrass our work. [12] The priests, indeed, have a portion of the animals offered in sacrifice for their own needs. And Jesus taught that the [13] laborer in his service is entitled to his food. I have freely relinquished my [14] rights in this matter, and I am not defending them now in order to claim them, for I would rather die than forego the joy of preaching the gospel without asking anything in return. In relinquishing [15] my right to support from my converts, I have, indeed, a ground of boasting, for I do that of my own accord; but in the matter of preaching the gospel there is no such ground, for I am not doing that of my own independent volition, but in consequence of a divine call. That I must do; I should be guilty of disobedience to God if I did not. For one may [16] speak of reward, a claim to some special credit, in cases where, as in the matter of support, one renounces a right which he is at perfect liberty to enjoy; but when, as in the matter of my preaching, my

duty is divinely imposed, I am acting subject to the will of another, and it is a question not of personal liberty to choose either of two courses, but only of [17] faithfulness to the divine command. Now if in this matter of my self-denial I speak of reward, in what does the reward consist? I find it in making the gospel free and in being able to ask nothing in re- [18] turn for preaching it. So far from doing what I had the abstract right to do, I have made every possible concession wherever I saw a possibility of winning [19] men to Christ. I have accommodated myself to Jewish prejudices, that I might win the Jews; I have been careful to lay no needless burdens upon the heathen. In all cases I have made the law of Christ the necessary and essential thing, and have aimed to win both classes to its accept- [20, 21] ance. I have made concessions to the scrupulous for the sake of their salvation; in fact, I have made it my principle to do everything possible to adapt myself to the needs, prejudices, and weaknesses of all classes of men, in the hope that I [22] might lead some of them to Christ. And through this consecration to Christ's work

I hope myself to become a partaker in the final salvation. In the Greek athletic [23] games there is something to be won. All the contestants strive for it, but only one receives it. This fact imparts eagerness and zeal to the contest. Let a similar zeal animate the runner in the Christian race. Again, the athlete who [24] will win must be trained and disciplined. If men will practise rigid self-control as a means to winning a mere earthly prize, how much more should we practise self-discipline as a means to winning the heavenly reward? I am trying so to run [25] with the confident assurance of success; I am waging the conflict as the boxer does when he does not uselessly strike into the air, but vanquishes his opponent. [26] I am subjecting my body to severe discipline, lest I fail in my effort to win men and so prove myself an unacceptable servant of Christ. [27]

Chapter X

LET me enforce my exhortation to faithfulness and zeal by lessons from our Jewish history. Our fathers passed

safely through the Red Sea under the [1] protection of Jehovah. In this experience they entered into special relation to Moses as their divinely appointed [2] leader. They enjoyed the divine provision for their spiritual needs, for Christ [3, 4] was invisibly present with them. But in spite of all these blessings, most of them were disobedient to God and incurred his displeasure, in consequence of which [5] they perished on the journey. Now these events illustrate the danger of disobedience and sinful desire. Do you, then, [6] beware of idol worship with the frivolity [7] and revelry which accompany it. Avoid with equal care social impurity, such as some of them were guilty of, and in consequence of which large numbers of them [8] suddenly died. And let us not presume upon God's mercy, as they did, and [9] thereby miserably perished. Neither complain against God, as they did, and [10] died by a plague. Now these events contain lessons for us; they are applicable to our case, who live in the closing [11] age of the world. Give heed to the warning and remember that your moral trial is not too great to be borne, and that God

will give you strength and victory. The [12, 13] conclusion of all is: Avoid idol worship. [14]

Let me now apply this warning; you shall see if the application is not just. [15] Do not the wine and the bread in the Lord's supper symbolize fellowship with Christ? And does not this common fellowship with Christ constitute all believers one, even as the source of their spiritual life is one? Look at the outward, typical [16] Israel. Did not participation in the sacrifices make them sharers in the truths and blessings for which the altar stood? [17] I do not mean to imply in this illustration that heathen sacrificial feasts have any such realities corresponding to them as the Jewish sacrifices have. There are [19] no beings corresponding to the heathen's conception of their divinities. The demons correspond more closely to those conceptions than any other beings. Really, idol worship is demon worship, and Christians must have no fellowship with demons. You cannot be in fellowship [20] with Christ and in fellowship with demons at the same time. Or, if we [21] think that we can unite things so diverse, are we prepared to challenge the Lord's

anger? Could we escape the consequences of his displeasure?

Returning now to the question as to the limits of Christian liberty, I repeat that the Christian has the abstract right to do whatever is not in itself sinful; but considerations of Christian wisdom and expediency sometimes put practical limits upon that freedom. Some things, in themselves allowable, are not adapted to [23] the building up of Christian character, and the Christian is not to regard his own interest alone, but also that of [24] others. Respecting the perplexing question of eating sacrificial meat I would give the following advice: In the purchase and use of meat raise no questions and indulge no scruples as to whether it [25] is sacrificial meat or not, for all that the [26] Lord has made is good. But if some one else has scruples the case may be altered. Suppose, for example, that you are invited to a dinner at the house of an unbeliever and you wish to go. Do so freely, and eat what is provided without raising any question, on grounds of [27] conscience, respecting the meat. But if some one points out to you the fact that

the meat offered is sacrificial and evinces scruples as to his right to eat it, then refrain from eating it yourself for the sake of conscience; not, indeed, for the [28] sake of your own conscience, but for the sake of the conscience of the other man, who would be misled and injured by your eating. Such action would have its entire reason in the weakness of the scrupulous man, for, in itself considered, one's liberty is not determined by some one else's conscience, but by his own. I say, then, that it is wholly on [29] the other man's account, and not on my own, that I should refrain from eating in such a case, for if I can eat with genuine thanksgiving to God, why should any one impute sin to me in so doing? Let [30] us do all things, including eating and drinking, in such a way as to honor God in the doing of them. Beware of creating [31] moral hindrances for any one. Adopt my principle of renouncing personal advantages and rights, and let your motto be, the salvation of the greatest possible number. Follow this rule of serving [32, 33] love which I have adopted, for I have derived it from Christ himself. [xi. 1]

Chapter XI

I PRAISE you for the deference which [2] you show to me and to my teachings. But there is one point of propriety on which I wish to correct your practice. God has established an order of dependence. Every man is dependent upon Christ, and in like manner is woman, in the order of nature, dependent upon [3] man, as Christ is dependent upon God. Now it agrees with this natural headship of man, on the one hand, and the natural dependence of woman, on the other, that in the public assembly the men should appear with unveiled, and the women with veiled, heads. If the man wears the symbol of dependence, he offends against the order of nature, and if the woman prays or speaks in public without this symbol, it is as disgraceful as for her to [4, 5] have her hair cut short. I therefore say that a woman might just as well have her long hair cut off as to appear thus in the [6] public assembly without the veil. Man should not wear the badge of depend-

ence, since as God's first creation, according to Genesis, he is the direct reflection of God's glory, whereas woman as an indirect and mediate creation of God, has a secondary position and should wear the mark of her dependence upon man. For [7] man was not made from woman and for woman, but woman was made from man and for man; therefore ought she to wear the veil, the sign of man's authority over her, — the more so since the angels are looking down upon your assembly, noting your behavior. But there is also a sense [8-10] in which man and woman are mutually dependent. For as, at the beginning, [11] woman was created from man, so, subsequently, man is born of woman, and both alike in all their relations and functions are dependent upon God. I leave it to [12] your own sense of propriety whether it is seemly for a woman to pray in public with unveiled head. Does not a natural sense [13] of what is fitting clearly show the impropriety of a man's letting his hair grow long; and, with equal clearness, the propriety that woman should wear her hair long, since nature has thus provided her with a kind of natural veil? [14, 15]

Now if any one cares more for his own personal and selfish will than he does for the common good, let me say to him that the interests of the churches are in-
[16] consistent with any such habit of mind. I am constrained to rebuke your spirit of contention, because it makes your meeting together in the church more of a hindrance than a help to your Chris-
[17] tian life. For, to begin with, I hear that your church is badly divided, and I must think that the report is in a large degree
[18] true. Such factions are the unavoidable means whereby the genuine Christian
[19] life is tested and shown. But with your present habits it is impossible for your church properly to celebrate the Lord's
[20] supper. You make the occasion a scene of contention and revelry, for, instead of waiting till all may be supplied, each one eats and drinks what he has brought, and the result is that those who have made no contribution to the feast receive
[21] nothing, while others drink to excess. If the object is simply to eat and drink, why do you not do so at home? Or, have you no reverence for the assembly and no consideration for the poor who

are thus left unsupplied? I cannot but condemn such behavior. How incongruous it is will be evident when I recall to you the origin of the Holy Supper. It has been handed down to me from Christ himself how on the solemn night of his betrayal he took bread and wine and instituted this sacred rite, telling his disciples that it was a memorial of him and a token of his suffering and death on their behalf, and that they should observe it as such till his advent. Now [23-26] by such shameful conduct as I have described you profane Christ and his saving death. Let every one test himself [27] by considering whether he is partaking of the supper with a fitting sense of its sacredness. For one's participation in it is [28] self-condemned if he partakes of the feast with no sense of the saving significance of Christ's death. The prevalent sickness [29] among you, and the death of some of your number, is a punishment upon such irreverence. If, in this matter, we [30] exercised self-judgment, we should not incur the divine judgment. But when [31] we do thus incur sickness or suffering for our sins, it is the Lord's discipline

whereby he is seeking to lead us to
[32] repentance and salvation. The conclu-
sion is: When you meet to observe the
Lord's supper, avoid all unseemly greed
[33] and haste; wait till others can be served.
Do not make the sacred feast a mere
occasion for satisfying hunger; to do so
is a wicked perversion of its purpose.
As to other matters of order, I will regu-
[34] late them when I visit you.

Chapter XII

Now with respect to spiritual endow-
ments concerning which you have asked,
I would remind you, in the first place,
that, as converts from heathen super-
stition, you need instruction and guid-
ance. The very first thing to be
understood is that the confession of
Jesus Christ as Lord is the key-note of
all inspired speech. The primary test
of the Spirit's inspiration is: Do you
[1-3] acknowledge the Lordship of Christ?

Another point to be noted is that the
gifts in question, no matter how various
they may be, have one source. It is God

who by his Spirit bestows them all. A [4-6] further test to be applied to these endowments is that of utility. Now all these [7] diverse gifts of speech and of action have one source, — the divine Spirit, who apportions them to the different members of the community. [8-11]

The unity of those who possess the various gifts is analogous to the unity of the body; they are all one in Christ. [12] Their baptism into Christ signifies their unity in him, whatever their nationality or social condition. Apply the analogy [13] of the body; no one member constitutes the body; no member can refuse to be a part of the body, because it is not some other member. What kind of a body would that be which consisted of only one part or member? As a matter [14-17] of fact, God has constituted the body out of various members, each with its special function. Otherwise, there would be no [18] real body at all; but now, in fact, many members compose the one body. That [19, 20] being so, no one member can dispense with any other, not even in the case of the weaker parts of the body; for these, too, are necessary to the completeness of

the body; nor in the case of the less honored members, upon which, however, we bestow an honor peculiar to themselves, thereby offsetting the special honor which nature has bestowed upon some parts of the body. Thus God has given unity and harmony to the body by assigning to each part its own place and use, so that the good of one is the good [21-26] of all. Now apply the analogy to the church, the mystical body of Christ. Each Christian is a member of Christ and has his own function to fulfil. There are the various offices and gifts, greater and lesser. Estimate them according to their relative value and usefulness, and I will now tell you what is the principle by which they are to be tested and measured; it is love. [27-31]

Chapter XIII

IF love does not inspire and direct the use of the gift of tongues, its expression, however ecstatic, is mere meaningless and valueless sound. The ability [1] to interpret divine truth, the knowledge

of divine mysteries in their entire number and compass, the most heroic trust in God's power, would have no value without love. The noblest gifts of generosity, [2] the greatest deeds of self-sacrifice, are morally worthless if love is not their motive. Love is patient under provocation, [3] is not jealous of others' good fortune, is not vainglorious or proud, is averse to unseemly contentions, is unselfish, does not yield to anger or hate, nor harbor revenge; glories not in [4, 5] the triumphs of wrong, but in the triumphs of righteousness; endures, trusts, [6] expects, and perseveres without limit. [7] Love is an imperishable virtue; the gifts of prophecy, of tongues, and of knowledge serve a temporary purpose and shall pass away. For these gifts are all [8] partial, and the partial must give place to the perfect principle, the sum of all goodness. Our future perfection in love [9, 10] will be as much greater than our present spiritual endowments and attainments as the speech and thought of mature manhood are superior to those of childhood. [11] For how imperfect is our present apprehension of divine things! Our present

knowledge of them is only indirect and unclear; but in the future life it will be direct and immediate; now it is partial, but then shall I plainly know spiritual [12] things with a knowledge like that of God. To sum the matter up: In contrast to the temporary gifts, there are three enduring virtues, faith, hope, and love, but the most fundamental and comprehensive [13] of these is love.

Chapter XIV

CULTIVATE love, which is the regulative principle of all the gifts, yet not in such a way as to neglect the latter, of which [1] prophecy is especially useful. Prophecy, I say, is preferable, because the ecstatic speaking with tongues is unclear and does [2] not edify the hearers. The prophetic exposition of truth, on the contrary, is helpful and instructive to those who hear [3] it. Prophecy, as compared with tongues, ministers more to the general good of the [4] believing community. The former is, therefore, the preferable gift, because it is more useful, unless the ecstatic speaking [5] be interpreted. What would be the profit

of my speaking to you in ecstasy unless I accompany such speech with some clear communication of truth? To do so would [6] be as useless as it would be to make confused and meaningless sounds when a trumpet-call to battle was needed. In like [7, 8] manner our religious utterance will be to no purpose if it is not clear and intelligible. Each language has, no doubt, a [9] meaning of its own, but if one does not know the language which is spoken to him, no idea is conveyed. Let the practical [10, 11] test of utility and helpfulness be applied in your cultivation of all spiritual endowments. Let the speaker in tongues [12] seek the gift of interpretation, for in ecstatic prayer there is no clear idea corresponding to the feeling expressed. I will [13, 14] therefore so engage in prayer and praise that there shall be not merely an energy of devout feeling, but of thought as well. [15] For if prayer is only fervent and excited without being intelligible, how can one who is unaccustomed to such utterance make it his own? In such a case the [16] worship is, no doubt, sincere but it is unprofitable to the hearers. I yield to [17] none in my mastery of this gift, but I in-

sist that the fewest words of intelligible speech are more useful in the public assembly than any amount of mere [18, 19] ecstatic utterance.

You must cultivate the power of distinguishing the useful from the useless; it is only with respect to evil that you are to be [20] as innocent as children. As the prophet warned Judah of an invasion by the Assyrians, so now God is warning unbelievers by means of the strange language [21] of this gift of tongues,—a gift which serves to point out unbelievers and to evoke expressions of their contempt for the church, whereas prophecy tends to [22] evoke faith and to call out its expression. In illustration, suppose the whole congregation to be assembled and all to be engaged in ecstatic speech. Suppose there comes in a person who is unfamiliar with such an exercise or who is prejudiced against your religion. What will be the effect upon him? Will not his opposition and contempt be strengthened and expressed? But, on the contrary, suppose [23] all to be occupied in prophesying. How different the impression and effect! The truth clearly and strikingly uttered finds

his heart, discloses his need, and overpowers his unbelief so that he bows in penitence and confession.

[24, 25]

What, then, is the conclusion to be drawn from the fact that the gift of tongues is attended with all these disadvantages? It is that each should exercise his peculiar gift without exaggeration or extravagance and with a view to edification. Let edification, I repeat, be the test of all such exercises. On any given occasion let there not be more than two or three speakers in tongues; let these speak, not at once, but successively, and let what they say be explained to the congregation. If no interpreter is at hand, let the ecstatic speaking be a silent exercise between the speaker and God. Let the same rule as to the number of speakers apply to the prophets, and let those who listen judge whether what is said proceeds from the Spirit of God or not. If while one prophet is speaking, some truth is disclosed to another who is sitting and listening, let the one who is speaking stop and let the other speak. For by thus giving way to one another all the prophets can speak in turn, so that all the mem-

bers of the church may be benefited by [31] the utterance of each. And the truly inspired prophet will be self-restrained [32] and self-controlled, for God's inspiration does not lead to disorder and excess, but to quietness and harmony. This principle [33] I everywhere insist upon.

The women of your church are not to speak in the public assembly, but to be under the law of dependence, as the Old [34] Testament requires. They are not even to ask questions in public; if they wish instruction let each ask her own husband at home, for it is grossly improper for women to take part in the public meetings [35] of the congregation. Or, as against these instructions, will you assume that you were the originators and sole possessors of Christianity and have a right to [36] determine its demands?

Once more, with respect to the use of the spiritual gifts, — let each man who prides himself on possessing such a gift recognize in the regulations which I have given concerning them a divine command- [37] ment. But if any one from vanity and rivalry wilfully ignores my instruction, let [38] him know that God ignores him.

My conclusion is: The gift of tongues need not be disused, but the gift of prophecy is more helpful; but, in any case, the rule is: A seemly and orderly use of all gifts.

[39,40]

Chapter XV

LET me remind you of the nature and basis of the gospel which I taught you and on which — if it is a valid gospel — your salvation is based. Chief among the [1,2] facts which I derived from the tradition of Christ's deeds were these: his death on behalf of our sins in fulfilment of prophecy; his burial; his resurrection on the third day in agreement with Scripture; his manifestation of himself to various disciples, some of whom have died, but the majority of whom are still living; then, his appearance to various apostles, and, finally, his appearance on the road to Damascus to me, who am utterly unworthy of such a favor from heaven. [3-8] For when I think of my persecution of the church I feel unworthy the name of an apostle of Christ. Yet, through the [9]

favor of God, I am such, and by his divine aid I have been able to prove myself such, and to outdo in toil and suffering all the other apostles; yet I take no personal credit for this, for it was God who girded [10] me for my work. But no matter who did the work of setting the gospel on its way, the substance of that gospel, as I preached it to you and as you received it, consists [11] in the facts which I have just stated.

Now, assuming the truth of the cardinal point in my preaching, — namely, that Christ rose from the dead, — how can some [12] of your number say that there is no such thing as resurrection of the dead? Look at the consequences of such a denial. If resurrection in general is to be thus denied, the resurrection of Christ (which you have believed as an essential fact of the gospel) would have to be denied [13] also; and if that is denied, our teaching would have to be regarded as false, and your faith (which was built upon this [14] alleged fact) would be undermined. A further consequence would follow: Such a sweeping denial would challenge the truth of our testimony to the fact of Christ's resurrection; we asserted his

resurrection as a fact; if the current denial of resurrection is warranted, our assertion is false. For if there is, in [15] general, no such thing as resurrection, then, of course, there could be no specific instance of it such as the resurrection of Christ; and if this alleged event [16] on which you based your hope of salvation did not occur, then your confidence was groundless, and you have not been saved at all. A further consequence [17] would follow from such a denial: Our fellow-Christians who have died have not been saved. If in our present life we [18] have only a hope which is doomed to disappointment, how dreary a prospect should we have in view of all our labors and sufferings! [19]

But how contrary to fact are all such doubts! Christ did rise from the dead, and his resurrection is the pledge of the resurrection of his people. For as [20] Adam, the natural head of the race, introduced sin and its consequence, death, so has Christ, the spiritual head of humanity, guaranteed the victory of life. [21, 22] In achieving this victory this is the divinely arranged order: First, Christ's

resurrection, the type and pledge of resurrection; then the resurrection of [23] his followers at his advent; then, the consummation of the age when he shall surrender his mediatorial rule to God, having put in subjection all hostile [24] powers. For he will subdue all foes, the last of which is death, as the Scripture intimates. But, of course, this subjection of all things to Christ does not include God himself; on the contrary, God remains supreme, and even Christ shall voluntarily subject himself to God, that he may be the Power which rules supreme in the perfected Messianic [28] kingdom.

If we could not cherish such a hope of future blessedness, there would be no meaning or comfort in vicarious baptism on behalf of the dead. If the dead are not to live, it is meaningless to [29] receive baptism in their stead. If the dead rise not, what folly it is for us Christian workers to go on exposing ourselves to dangers and to death! For such is my life. I solemnly assert that as truly as I boast over you as my converts, I am every day at the point of

death from peril and hardship. If with [30, 31] no good hope of reward in the future life I contended with strong and cruel enemies at Ephesus, of what use was my effort? On this supposition the natural conclusion would be: Let us freely enjoy the present life, for there is nothing beyond it. But I warn you [32] against the immoral conclusion which is likely to follow the denial of resurrection; association with such deniers will lead to the adoption of their evil principles. Arouse yourselves from the stupor [33] caused by this denial; refuse to yield to those who defend it; their pretended knowledge is but ignorance of God; I speak thus to shame you for having allowed yourselves to be influenced by such persons. [34]

But some one will raise the objection: How can resurrection be conceived? With what sort of a body do men come forth from the realm of the dead? A [35] thoughtless objection! In the reproduction of grain death is necessary to the fuller life which issues from the seed sown; and, moreover, the product which [36] issues from the seed is something new

and something greater than the seed [37] itself. God, in the mysterious processes of nature, clothes the life of various seeds in new forms which are appropriate to [38] their various natures. Another analogy carries us a step further. In nature we observe a great variety of bodies adapted to the elements—earth, sea, air—in which various creatures are to [39] live. In like manner, as between heaven and earth there is a difference in the bodies of their inhabitants as respects [40] dignity and beauty; likewise among the heavenly bodies, sun, moon, and stars, there is wide difference in brilliancy. [41] There is an equal difference between the resurrection body and that which dies and is buried: the former is subject to the law of corruption, decay, and death, sharing the fate of nature, while the latter is free from this law and belongs to a higher order. As the present body is adapted to this perishable order of nature in which we now live, so the future body shall be adapted [42-44] to the life of the world of the spirit. Hence Adam, the head of natural humanity, may be described as partaking

in nature's decay and corruption; while Christ, the head of spiritual humanity, may be described as a Spirit who brings our life to perfection in the world to come. But the processes of nature come [45] first, those of the spiritual world last, in order of time. The head of natural [46] humanity belongs to the changing and perishing order; the head of spiritual humanity to the higher and heavenly sphere; and, accordingly, man on his [47] natural side shares in the changing and perishing order of nature, while through union with Christ he shares in the heavenly order. As, therefore, we share [48] the fate of nature in this world, so we shall attain the likeness of the glorified Christ in the world to come. [49]

But we may be certain that our present corruptible bodies cannot partake in the life of that heavenly world. A marvellous transformation will be accomplished at Christ's coming. That transformation will affect living and dead alike. Suddenly the Lord will come and raise the dead and transform us all, whether living or dead, into his own likeness. For our [51, 52] natures must be purged of all corruptible

[53] elements. And when this transformation shall be accomplished, then the triumph of life over death will be complete, and [54, 55] the soul can celebrate its final victory. It is sin which imparts bitterness to death, and it is the law which intensifies the power of sin, but we praise God that through Christ he delivers us from both [56, 57] these hostile powers. And now since we obtain this deliverance only through Christ, let us be obedient, faithful, and true to him, and we shall not fail of our [58] heavenly reward.

Chapter XVI

BE diligent in laying aside your alms on each Lord's day for your needy fellow-Christians at Jerusalem, so that your contributions may be ready when [1, 2] I next visit you. Then your gifts may be sent by such delegates as you may appoint, and, if occasion serve, we may [3, 4] go together. I am coming to you by way of Macedonia, and expect to remain some time, perhaps all winter, and then to move on, for I do not want to pay you

a mere passing visit; but I hope to stay here at Ephesus till Pentecost, where I am meeting at once with great opportunities and with great opposition.

[5-9]

If Timothy visits you give him no cause of anxiety but receive him with respect, and send him back to me with the bearers of this letter. Apollos was not disposed [10, 11] to visit you at present, but hopes to do so later.

[12]

Be ready for the Lord's coming, faithful, courageous, and manly in your religious life, banishing the spirit of faction by the spirit of love. Accept the [13, 14] leadership of those faithful laborers who in coming to me supplied the lack of your presence. All the Christians here [15-18] send salutations. I add my greeting in [19, 20] my own handwriting. If professing [21] Christians among you continue by jealousy and strife to deny their love to Christ, their end must be destruction. Our Lord is coming to judgment. The grace of Christ and my love be with [22-24] you.

*The Second Epistle to the
Corinthians*

Chapter I

I, PAUL, a divinely appointed messenger of Christ, and Timothy, my fellow-worker, salute you Corinthians, and all the Achaian Christians, with wishes of mercy and peace.

[1, 2]

We render praise to God, the Father of Christ and the Source of all spiritual consolation and grace, by whom we are strengthened in our sufferings and enabled to strengthen and encourage others. For [3, 4] as we are one with Christ in suffering, so, through Christ, are we one with you in comfort. But whether we experience [5] pain or consolation, it is for your spiritual good; and we know that if you must suffer as we do, you may also share the consolation which is ours. For you know [6, 7] how we did suffer, almost beyond the power of endurance, in Asia, so that we seemed doomed to death. This experience taught us our dependence for life

upon God, the Giver of life, by whose power, in answer to your prayers, we were delivered from death, and for whose [8-11] mercy we all render praise to him.

We are conscious of an earnest and pure purpose in our preaching and teaching, and especially so in our work on [12] your behalf. Our letters are to be understood in their plain and obvious meaning, and I hope that we shall have, more and more, a mutual understanding and sympathy, which shall be perfected at [13, 14] the Lord's coming. It was in this hope that I formerly planned to make you two visits, one on my way to Macedonia, and one on my return from it, and then to [15, 16] go on to Judea. Now that you find me writing to you from Macedonia, you may, perhaps, consider me changeable and [17] my promises unreliable. But I solemnly assure you that I am guilty of no such [18] capricious vacillation. Christ, who was the subject of our preaching, is the absolutely true and trustworthy One; he spoke with a divine authority and certitude, and he it is who saved us and made us his representatives. [How contrary, then, to Christ and his gospel would be

the weak and fickle conduct which is falsely imputed to us!] [19-22]

Chapter II

BUT I assert before God, as my soul shall answer for it, that I changed my plan of visiting you so as to avoid the necessity of severely censuring you. In [i. 23] so speaking I do not mean to assume the control over your religious life, but only the right to act towards you in such a way as to promote your true happiness and well-being; for your faith is steadfast. I wish to cause you happiness, not [i. 24] sorrow; therefore I decided not to visit you at a time when the only result of my so doing would be painful to us both. [1] For if I were to come and rebuke you, thus causing you pain, you, who should welcome me with joy, would only receive me with the grieved and wounded feelings which I had myself caused. I accordingly [2] wrote the rebukes contained in my former letter, in order that, by repentance and reformation, you might be enabled to give me joy instead of grief at my

coming, knowing, as I do, that you will

- [3] find your own happiness in mine. The severity of that letter cost me bitter suffering; but I wrote as I did, not for the sake of wounding you, but that you might see the abundance of my love in my anxious desire for your spiritual good.

Now as respects the offender who was the chief occasion of all this pain, it was not myself so much as a portion of your church that he injured,—a portion of the church, I say, for I do not hold the whole congregation responsible for sym-

- [5] pathy with him. Since this offender has been adequately punished by the sentence of the majority, the course to be pursued now is not that of inflicting further penalty, but that of forgiveness and consolation, so that he be not driven to despair.
- [6, 7] Give him full proof of your Christian sympathy and pity, for the punishment which, by my direction, you inflicted upon him has amply shown your readiness to obey my instructions.
- [8, 9] In the matter of forgiving offences I am sure that we are in entire sympathy; if you are willing to pardon this man, I also am willing, and, in turn, I suppose

that, in any case of my pardoning, your forgiveness would follow mine. In all cases of my forgiving such offences I do it in the interest of the church and with the remembrance that Christ is the witness of my behavior; thus do I forgive [10] and seek to restore the wrong-doer, lest Satan may obtain control over him, for we know very well his eagerness to exercise such power. [11]

When in my missionary journey I reached Troas and found there great opportunities for Christian work, I was so distressed because I did not find Titus there with news from you that I at once crossed over to Macedonia. But I give [12, 13] thanks to God, who leads me on in triumph over Christ's foes, and by me spreads far and wide the knowledge of himself like a cloud of fragrant incense. [14] For our preaching, like an odor of incense, proclaims victory and salvation to those who accept the gospel, while it proclaims defeat and condemnation to those who refuse it. Who is qualified [15, 16] for so responsible a work? I can at least say this, that, unlike most of my adversaries, I do not make my teaching

a source of personal profit, but preach the gospel of Christ with a pure purpose and under a sense of my accountability [17] to God.

Chapter III

I SUPPOSE you see in these statements a fresh example of that self-commendation which my adversaries ascribe to me. Do I need, like them, to avail myself [1] of commendatory letters? No. You Corinthian Christians are my letter of recommendation; the story of your conversion and growth is inscribed on my heart, and, wherever I go, that story is read, and constitutes the best commendation [2] of my work. Your Christian life is like a letter written by Christ, using us as his amanuenses, and written, not with perishable ink, but with the Spirit of the Eternal,—written, not as the law was, by the finger of God on stone tablets, but by the living power of God on human [3] hearts. It is this divine attestation of my ministry which guarantees the success of [4] my apostolic labors, not because I am in myself adequate for such a work, but

because God gives me the needful wisdom and strength. He has equipped me [5] for my work as a preacher of the gospel of life, which, unlike the old covenant, is not a legal system, but a spiritual power; for the law can only pronounce the sentence of death for sin, while the Spirit delivers man from its power by bestowing life. How completely does [6] the gospel surpass the law! For if the law, with its threats of penalty for sin, its external rules and commandments, was ushered in by such splendors on Sinai that the face of Moses, when he descended from the mount, was still so radiant with the divine glory that the people could not look upon it (although it was but a transient glory), how much more glorious is the gospel of liberty and life. For if [7,8] the dispensation which could only pronounce doom upon sin was glorious, how much more so is the gospel which bestows forgiveness and freedom from sin. For glorious as the law was, its [9] glory pales before the surpassing splendor of the gospel. For if that which was [10] transient was glorious, how much more glorious is that which endures forever. [11]

Inspired by the hope of success which the nature of the gospel warrants, I speak [12] without reserve or disguise. I have no occasion to dissemble or to conceal anything (as my Judaizing opponents do), as Moses veiled his face so that the [13] people might not see the fading glory. The people were blind to the temporary character of the legal system, and even to this day are they unable to perceive that the old covenant has been done [14] away in Christ. The Jews and Judaizers are still unable to receive the truth that [15] the law has come to an end. But when they shall truly receive Christ their eyes [16] will be opened to this truth. Now Christ is the life-giving Spirit that makes free, and those who receive him are delivered [17] from slavery to sin and to the law. And as we Christians thus attentively look with unclouded vision upon the reflection of the divine glory which is revealed in the gospel of Christ, we are changed more and more into the likeness of the perfect ideal upon which we look, through the operation upon us of the transforming power of Christ, the Giver of spiritual [18] life.

Chapter IV

SINCE now, in accordance with the mercy bestowed upon me, I have been intrusted with this life-giving gospel, I proclaim it with boldness and courage. [1] I have pursued no course which can justly bring upon me the charge of shamefulness, of cunning, or of adulterating the gospel; on the contrary, I have avoided all arts and intrigues (such as others have adopted), and, knowing that God is the judge of my work, have sought access to the hearts of men only by bringing to them the truthful message of God's word. For if the meaning of [2] the gospel which I preach is hidden, as by a veil, from any minds, it is so only in the case of those who are persisting in an evil life and whose minds are so blinded by Satan that they cannot see the light of the glad tidings of Christ, the embodiment of all divine perfection. Criticisms [3, 4] of us and of our work are of small moment. Our preaching consists in the proclamation that *Christ is Lord* and not

in defences of ourselves; so far as we proclaim anything about ourselves it is only this, that we are set to do the will of

[5] Christ in seeking your salvation. Our message is from God. As at creation he called light into being, so has he caused his spiritual light, the knowledge of his saving grace through Christ, to spring up in our hearts, not that we might keep and enjoy it for ourselves, but that we should convey to others this knowledge of God, this heavenly light which shines with undimmed splendor in the countenance

[6] of the Lord.

But the labor of spreading the glorious gospel is limited and hindered by a frail body, so that it should be all the more evident that it is God's power and

[7] not mine which explains my success. I am subject to every kind of hindrance and discouragement; I am, as it were, repeating the death of Christ in my own experience, in order that I may also repeat his glorious victory over the sufferings and perils of death. And thus in undergoing such labors and hardships, I am all the while exposed to death, while the deliverance that Jesus gives me con-

stantly contributes to your spiritual benefit. But, despite my weakness and [12] suffering, I am sustained by faith in the unseen Saviour; my work proceeds in the confidence that we all together shall share in the glorified life of Christ in heaven. All my sufferings I have cheerfully endured, in order that I might increase your Christian zeal, so that the saving benefits of God's mercy may be, by our united efforts, the more widely extended, and a fuller chorus of praise, increased by many voices, may rise to God in gratitude for his salvation. [15]

With such encouragements I am not disheartened; although the body is perishing, the spirit is sustained by fresh strength. The sufferings which I am [16] now enduring are trifling when weighed over against their reward in the abiding glory of the life to come; meanwhile I fix my view not upon the visible, but upon the invisible world, for the visible world is destined to pass away, but the invisible is imperishable. [17, 18]

Chapter V

I AM certain that even if I should not live till the Lord comes and my perishable body should be destroyed by death, God will provide me in the life to come with a permanent and imperishable resurrection body. For while we dwell in this present earthly body, as in a destructible tent, we are conscious of our imperfection, and we sigh and yearn for that transformation which awaits us when the glorified body shall be given us, cherishing as we do the confidence that when Christ comes, we shall meet him, not as disembodied spirits, but in possession of bodies. For we who are living in the body do, indeed, shrink from death; we naturally dread the process of dissolution and should prefer to live till the parousia, and to be transformed alive. Now God has by his Spirit wrought in us the assurance that the perishable body shall be transformed and glorified in the resurrection life. In all our afflictions we are sustained by the thought that, so long as

we are living this perishable life in the flesh, we are only waiting to enter upon the greater blessedness of the heavenly world (for in this life we live in the anticipation rather than in the possession of the vision of the glorified Christ); we are, I say, cheered by the prospect of that coming glory, and are ready at any time to die, and thus to enter into the immediate presence of Christ. Since we are [6 8] thus as ready to die as to live, it is our one ambition to make ourselves acceptable to Christ, whether we be among the dead or the living at his coming. For [9] whether at that event we be living or dead, we must all be judged by Christ and receive from him the reward corresponding to what we have done in our earthly life. [10]

Since we thus recognize the awe which is due to Christ as judge, we seek to induce men to prepare for the judgment; whether we do this with any admixture of human motives, God knows, and on this question I hope that your own moral judgment will not hesitate to give a favorable verdict. I am not resuming the [11] practice of self-praise (which my critics

impute to me), but am supplying you a basis on which you may defend me and reply to the aspersions of my hypocritical opponents who base their claims upon external advantages rather than spiritual

[12] endowments. For whether our zeal is madness (as they say), or springs from sound understanding, in any case, it is directed to the honor of God and to your

[13] salvation. For the sense of Christ's great love for men has been the compelling motive of my service ever since I reached the conclusion that in Christ's saving death the moral transformation of all, which I may call death to sin, was included, and that his saving death had this for its meaning and purpose; namely, that they who are quickened into a holy life in him should not live selfishly, but should give themselves up to his service

[14,15] who died and rose to save them. Since it is thus the holy and unselfish life which is essential, I attach no importance to what is outward and incidental in the life of men; not even in the case of Christ do his earthly, outward appearance and relations constitute for me, as formerly, his chief significance; I now

know him according to his higher, spiritual nature as the risen and glorified Redeemer. If, then, one knows Christ [16] in this living, spiritual fellowship, it will follow that he has a new and higher point of view from which the world and life will be regarded. This new world has [17] been opened to us through the grace of God, who in the death of Christ has abolished the discord which existed between himself and us and has commissioned me to proclaim its abolition. [18] And this is the burden of our message: It was God, who in the saving work of Christ restored the broken fellowship between mankind and himself, proclaiming full and free forgiveness and making us the messengers of his saving mercy. [19] Accordingly, we herald in Christ's name the gospel which God has bidden us speak; we beg you to accept the profered salvation, and thus fulfil the purpose of Christ's death on your behalf. For it [20] was for our salvation that God subjected the sinless Christ to the experience of death, the lot of sinners, that we might be forgiven and accepted with God through his saving work. [21]

Chapter VI

AND since we are joint laborers with Christ, we exhort you not to frustrate the work of God's grace in your hearts [1] by an unchristian life. For God has warned us in Scripture that the present [2] is the time for receiving his gracious salvation. Avoid all conduct which might bring criticism and reproach upon my [3] work among you. My work bears its own testimony to my sincerity and zeal through the sufferings and toils which I [4] endured, through the purity, consecration, and gentleness of my life, and through the abundant gift of divine inspiration and strength which was given me, which armed me for attack and defence against the evils by which I was [5-7] surrounded. Whether I was esteemed [8] or defamed, my work commended itself; though regarded as dishonest, I was true; though treated as obscure, I was recognized for my work's sake; though at the point of death from danger and hardship, God preserved my life; though

severely disciplined by suffering, I did not sink under it; though grieved, I rejoiced; though poor and homeless, I enriched many lives from my store of spiritual treasures.

[9-10]

I am speaking to you Corinthians with the utmost frankness and confidence; my heart is full of love for you. If there [11] is any lack of love between us, it is on your side, not on mine. Now, in return [12] for my affection (I am speaking to you as a father speaks to his children), open your hearts in love to me.

[13]

Avoid alliances with unconverted heathen which would compromise the difference between purity and corruption, Christ and Satan, faith and unbelief, [14, 15] God's temple and idol worship; for we Christians are a spiritual sanctuary of God; to us apply the words of Scripture which speak of those with whom God dwells and who are his special possession, sanctified, purified, and fitted for loving obedience and fellowship with him. [16-18] Since we have such assurances of God's favor, let us purify ourselves from every pollution, whether of body or of spirit, and, incited thereto by a sense of God's

holy requirements, bring our Christian
[vii. 1] character to its full perfection.

Chapter VII

MAKE room for me in your hearts;
[2] when I was among you I injured no one. And this I say not to taunt you for your lack of love to me, but, as I have said before, because of a love for you which [3] shall not fail whether I live or die. I use no restraint with you; I am proud of [4] you; my joy outweighs all my suffering.

For when I arrived in Macedonia I was oppressed with trials and hardships, [5] both from without and from within. But God, who comforts those who are bowed down with grief, granted me the consolation [6] of meeting Titus. Not only did his presence cheer me, but especially did the comfort which he had derived from his visit among you, and the report which he gave of your sorrow for your faults and your eager desire to see me, soothe my spirit; when I received this [7] news, my joy was all the greater. Formerly I regretted saddening you by the

severity of my earlier letter (for I know that it pained you for a time), but now I am glad that I rebuked you as I did, not, indeed, because my letter grieved you, but because it led you to a sincere repentance in the sight of God, proving that my course issued not in injury, but in blessing to you. For the effect of a [8, 9] sincere grief for sin in the sight of God is a penitence which leads to the attainment of salvation with its eternal satisfaction; while a mere selfish grief which regrets only the reproof, but not the sin itself, tends only to moral ruin. Consider [10] the effects of this true sorrow in yourselves, what efforts to make amends for the offence, yes, what eagerness to clear yourselves from blame, what vexation at the disgrace, what fear of my displeasure, what desire for my approval, what readiness to discipline the offender, what a punishment of him! You have fully cleared yourselves from the guilt of sharing or condoning this offence. I [11] wrote thus severely to you not so much to punish the wrong-doer or to avenge him who suffered the wrong, as that I might evoke into clear expression, before

God, that zealous interest which you [12] cherish towards me. Since this object has been attained, I am content; the joy which Titus derived from his presence with you added greatly to my own consolation, for he found great comfort in [13] your company. For all the commendations of you which I had expressed to him were confirmed by his knowledge [14] of you. And now, since his visit, he loves you even more than before, as he recalls your readiness to obey our counsel and your eager and anxious zeal to [15] do your whole duty. I am glad that in every respect you sustain my confidence [16] in you.

Chapter VIII

Now I want you to know how graciously God has wrought upon the churches of Macedonia in quickening them, in the midst of their poverty and distress, to attest their Christian zeal by [1,2] abundant generosity. For to the limit of their ability, yes, and beyond it, did they voluntarily give, even urging us to grant

them the privilege of sharing in the contribution for their needy fellow-Christians, and their giving quite surpassed my expectations, since they made not only contributions of money, but surrendered themselves, in obedience to God's will, to Christ's authority, and to my guidance. [3-5] This success of the collections in Macedonia led me to entreat Titus to return to Corinth and complete the work of charity which had been begun among you on his former visit. And I hope [6] your liberality will prove equal to the other Christian virtues which you have shown yourselves to possess. I do not [7] command you to contribute; I only desire by holding up before you the example of others, to test the genuineness of your Christian love. Consider the example [8] . . . of Christ's self-denying love; although in possession of divine glory and blessedness, he renounced these in order by his renunciation to bless you with the fulness of his salvation. I give you my advice [9] in the matter; and this advice, instead of command, is wholesome for you and sufficient to enlist your co-operation, since you had, a year ago, anticipated all others

in beginning to make the collection, and,
[10] indeed, were the first to propose it. Now
complete the work, that you may show
yourselves as ready to carry the collection
[11] into effect as you were ready to plan it.
For if you have the willingness to give,
God measures his approval of your con-
tributions by your ability and does not
[12] require you to go beyond it. I am not
proposing this collection to relieve others
at the cost of distress to you; burdens
must be equalized; as you are generously
supplying the need of others now, so, at
another time, your need may be equally
relieved by others, so that the principle
of equity may obtain and — as when the
Israelites gathered manna — each person
may have neither more nor less than he
[13-15] needs.

I give thanks to God who has inspired
the heart of Titus with the same earnest-
ness in making this contribution which I
myself feel; he did, indeed, receive a
summons from me to go to Corinth, but
it was not needful, for of his own free will
[16,17] he determined to visit you. And with
him I have sent the Christian brother
whose labors in preaching the gospel

render him worthy of all confidence; [18] who, moreover, has been designated by the churches of Macedonia to accompany me to Jerusalem when I bear this gift, with whose collection I am charged, that Christ might be honored and the burden of my responsibility lightened. For I am [19] careful to guard myself from all suspicion to which my administration of this benefaction may expose me, in my eager regard for what is right, not only in God's sight, but in the estimate of men. With [20,21] Titus and the brother just named I have sent a fellow-Christian whom we have put to the proof by many trials, and who is now even more zealous than ever for the work among you from the full trust which he has in you. If inquiry be made about [22] Titus, commend him as my associate and fellow-laborer on your behalf; as for the brethren who accompany him, they are the delegates of the churches and an honor to Christ. Give to them and to the [23] churches which have sent them the proof of your Christian love and show how well-founded is my praise of your generosity. [24]

Chapter IX

IT is needless for me to write you about the collection in question, for the willingness of you Achaians, during the year past, to participate in it has been well known and has been an occasion of my praising you to the Macedonian Christians, upon most of whom your readiness [1,2] has operated as a strong incentive. Now I have sent to you Titus and his two companions, in order to prove that my praise of you was not an empty boast with respect to the readiness which I have [3] claimed for you. I was anxious to test and justify this claim lest, perhaps, when I come to visit you, Macedonians who may accompany me should find that you are not ready, and thus shame should fall upon me (not to speak of your disgrace) by the failure of the claim which I had [4] made respecting your readiness. Therefore I thought it needful that these brethren should visit you before my coming and arrange for the completion of the bounty

which you promised to have ready so that it might be liberal and not scanty. [5]

Remember, he who scatters but a little seed reaps but a small harvest, while he who largely distributes blessing reaps a rich reward of blessing. In this [6] matter let each man give freely and spontaneously; not reluctantly or as if from compulsion, for, as the Scripture says, it is the willing giver whom God approves. [7] And God is able to furnish you abundantly with all earthly goods, so that all your own wants may be supplied and you may give of your abundance to every worthy cause, and thus may realize [8] the blessedness which the Psalmist ascribes to the generous, beneficent man. [9] Now God, who supplies you with the good seed for sowing out of which a harvest of blessing shall grow, will richly increase your means of beneficence and multiply the fruitage of your goodness by means of your enrichment [10] with all earthly goods by the free giving of which you will call forth thanksgivings to God from those to whom I bear your bounty. For the benefit flowing from [11] your generosity is not simply that it

supplies the necessities of your fellow-Christians, but that it evokes from them
[12] praise and gratitude to God, inasmuch as they praise God for the proof which your generosity gives of your obedience to the gospel and for the sincerity of your
[13] fellowship with them and with others, while they, too, with prayer long with grateful love for your fellowship because they see God's grace so manifested in
[14] your life. God be praised for the indescribable gift of his grace to us in the
[15] blessings of salvation through Christ.

Chapter X

Now as for myself, I earnestly entreat you by the gentle and forgiving love of Christ which I wish to imitate (I, who, my enemies say, am very humble when present among you and courageous only when absent) — I pray that, when I next visit you, I may have no occasion to treat any of you with that boldness which I am conscious of the right to use in the name of Christ, and which I may have to exercise towards certain persons

who charge me with inconsistency and timidity. For though we are still living [1, 2] the natural life, the sinful impulses of unrenewed human nature are not the powers by which our campaign against evil is carried on, for the weapons which [3] we wield are not the implements of human weakness, but are such as God makes effective for the overthrow of the fortresses of evil; before these weapons [4] all hostile plans and every battlement of human pride shall fall, and every rebellious thought be brought into submission to Christ; and when your obedience is [5] complete, I am ready to punish those who still resist. Do you, too, think that [6] you saw in me, when present with you, the appearance of weakness and cowardice? In answer I unhesitatingly affirm that I am as sincere and devoted a servant of Christ as are those who claim superiority over me. For if I glory more [7] than ever in the authority which Christ has given me (not for your destruction but for your edification), the truth will not refute my claim, as if I were one who merely sought to overawe you with empty threats. "For," say my oppo- [8, 9]

nents, “though he writes with energy and courage, when present he acts without force and his teaching commands no [10] respect.” Let any one who says this rest assured that what I write when absent I will bear out in action when [11] present. For our courage does not consist in comparing ourselves with certain of our self-satisfied opponents; I leave it to them to exhibit the folly of such a [12] method of defence. But I, for my part, will make no boast which goes beyond the limits of the actual work, including your conversion, which God has enabled [13] me to do. For in caring for the interests of your church I am not seeking unduly to extend the sphere of my apostolic labors, for in the preaching of the [14] gospel I did extend my work to Corinth. I am not, I repeat, setting up claims to the results of others’ labors, but cherish the hope that, with the increase of your Christian devotion, I may still further [15] expand the sphere of my apostolic work, so as to carry the glad tidings to regions beyond you and not to lay claim (as some do) to work furnished ready to hand within the field of activity divinely

destined for another. The true maxim [16] for all assertion of claims is this: Not ostentatious self-glorying, but glorying in the grace of God by which our labors are achieved. For it is not our self-assertions, but God's blessing attending our work and making it successful, that attests it as acceptable to him. [17] [18]

Chapter XI

I HOPE you can still endure a little more of my foolish boasting, but I need hardly express the hope; you are really enduring my self-exaltation bravely. [1] This boasting is not selfish, but springs from my jealous affection for you; I have given you as a pure bride to Christ and cannot endure the thought of your becoming unfaithful to him. I am anxious [2] lest false and pretentious teachers should seduce you, as Satan beguiled Eve, from your single-minded faithfulness to Christ. [3] For I observe that towards those who purport to bring you quite a different gospel from that which I preached to you, you are very tolerant; why not

towards me, for I venture to think myself in no respect inferior to your pre-eminent [4, 5] apostles. Yes, though I am, as they say, untrained in the art of speech, yet I am not wanting in the knowledge of divine truth which I have amply shown to all [6] in my work among you. Or, perhaps I forfeited my claim to be an apostle by renouncing my right to support in order [7] to teach you gratuitously. This is what I did; I took more than their due for my support from other churches in order that I might render service to you without [8] compensation. And during my stay with you, though I was in need, I asked no gift from any one, for my lack was supplied by the contribution which the Macedonian churches sent to my aid by the hands of the brethren whom you know, and I thus maintained myself without gifts from you, and will continue to [9] do so. I solemnly assure you that I shall permit no one in Achaia to deprive me of the claim that I preach the gospel [10] without compensation. Why? Is it because I disdain the gifts which your love [11] would prompt? No; but because I will persist in the effort to deprive my oppo-

nents of the opportunity to charge me with selfishness; this I do in order that in the matter of unselfishness on which they plume themselves, I may show that they are on no higher plane than I. They [12] are hypocritical self-seekers, wearing, for concealment, the garb of apostles. And [13] such an effort to conceal their true character is quite natural for them, since Satan, their real master, puts on, in his temptations of men, the guise of a pure angel. It is not strange, therefore, that [14] his servants should pretend to be promoting the cause of truth; their final fate shall be appropriate to their action. [15]

I repeat: Do not think me a fool; but if you do think me such, yet bear with me a little in my folly, that I too, like my opponents, may boast a little. To this [16] boastful speech I feel impelled not by the higher impulse of Christ's inspiration, but by the necessity of self-defence. Since [17] others are so forcibly urging their claims upon you, I am not at liberty to be wholly silent concerning my own. For [18] you Corinthians, being so very wise yourselves, have a wonderful tolerance for fools. I observe that you are even capa- [19]

ble of bearing with people who only insult and injure you in their proud [20] superiority. I freely admit that for such treatment of you I was (to use *their* word) too weak. Yet—resuming my foolish boasting—I venture to say that I can [21] match any of their claims. If they pride themselves upon their descent from the chosen people, I can make the same [22] claim. If they refer to their services for Christ, I (foolish as I feel in making such comparisons) dare claim to surpass them. What sufferings in Christ's cause [23] have they endured to compare with mine? Hear the story of the punishments, the perils, the privations, the toils, the hardships which I have endured for Christ's [24-27] sake, and judge. And add to these the burdens of anxiety which press upon me [28] in my concern for all the churches. By sympathy I enter into the life of my converts; I realize the doubts of the wavering and am grieved at the fall of the [29] tempted. Thus if in self-defence I must boast, I will appeal, in support of the claims of my apostleship, to my sufferings and hardships. God is my witness [31] that I speak with sincerity and truth. At

the very beginning of my Christian life
the Arabian viceroy at Damascus tried to
capture me, but I was let down in a
basket outside the wall and thus evaded
him.

[32, 33]

Chapter XII

IT is necessity rather than expediency
which impels me thus to defend my
apostleship; but no more of it. I will
appeal to my experiences as a recipient
of divine revelation. Fourteen years ago [1]
I was the subject of an incomprehensible
ecstasy, in which truths too great for
human language were imparted to me. [2-4]
I will base my boast on such experiences,
in which I was but the dependent, passive
instrument of the Lord. But if I should [5]
urge my claims, I should not therefore
be guilty of vanity, for my claims would
be true; but I refrain from such self-
defence lest any be led to form a higher
opinion of me than my words and deeds
seem to warrant. And lest I should be [6]
rendered proud by my extraordinary ec-
static experiences, a painful bodily infirm-

[7] ity was inflicted upon me. Earnestly did I pray for release from the infliction, but the Lord's answer was: "It is enough for thee that thou hast my grace; my power makes itself felt when there is no other support." Therefore it is in such suffering and helplessness that I exult, because then I am most clearly conscious of Christ's help. It is in such moments of utter dependence that the divine strength most sustains me and [10] makes my service effective.

If my folly in self-defence still continues, it is your fault, for you knew my work and ought to have appreciated it; for, though I make no claims, I think I may claim [11] equality with your super-eminent apostles. For that I am a genuine apostle my labors and behavior among you ought [12] to show. For what injustice did you receive at my hands except this, that I asked no support from you? I hope you [13] can overlook this fault.

I am hoping to visit you a third time, and I shall continue, as before, to support myself; for it is not your possessions but your hearts that I want; you are my children, and children do not treasure up

wealth for their parents, but parents for their children. I will gladly give my all [14] for you. Am I to find that the greater my affection is for you, the less is yours in return? But some one may suggest [15] that though I did not receive personal support from you, I shrewdly managed to obtain your money through those whom I sent to you. Is this insinuation [16] true? Did Titus or any of my other messengers defraud you in any way? Did not we pursue the same course of unselfish service?

[17, 18]

Do not suppose that for this long time I have been arguing my case before you as if you were my judges. No! As Christ's minister, God alone is my judge. But I do seek the upbuilding of your Christian life. I am anxious lest, when [19] I visit you, you will not be in such a state as I could wish and I shall have to be severe in consequence; anxious, I say, lest I shall find Corinth a scene of faction, calumny, and disorder, and shall [20] be humiliated by finding that my labor was misspent, and shall have to mourn over the impenitence of those who have fallen into sins of gross sensuality.

[21]

Chapter XIII

I SHALL visit you a third time and thus I shall have concerning you a threefold testimony such as the law requires to establish a case. As I have repeatedly assured you, there will be no sparing of severity this time in the case of those who persist in sin. You challenge me to prove that I am a true messenger of Christ; you should find proof enough in your own experience of my work, for through me Christ has wrought wonders in your spiritual life. For though like a helpless man he submitted to death on the cross, in the strength of God he still lives and works; in like manner I have shown the "weakness" of humble service and pitying love towards you, but I will show his holy energy when I come to deal with you. Do not always be examining me; examine yourselves. Test the soundness of your Christian life. Such a testing will show that Christ is the ruling power within you, unless, indeed, you are only spurious

Christians. I trust that you will find [5] me abiding the test and proving myself a genuine apostle. I pray that you may [6] lead a good life, not with the selfish motive of seeing my career attested, but that you yourselves may be attested by your upright conduct, even though I should be disapproved. For the power of Christ [7] is bestowed upon us for one end, — the effort to promote a pure and holy life. [8] How glad would I be to find your Christian conduct so excellent that I should be powerless to proceed in severity against you; your perfection in such a life is the end of all my desires. This is [9] the reason why I am now writing these warnings and exhortations, that you may so reform your action that when I come I shall not be compelled to use severity in the strength of that authority which the Lord has given, and the purpose of which is encouragement and edification, not degradation and punishment. [10]

And now I take my leave of you. Reform your faults; encourage one another; cultivate harmony and peace; and then God, whose gifts are love and peace, will dwell with you. Salute one another with [11]

the sacred kiss of love. Your fellow-[12, 13] believers greet you. The favor of Christ, the love of God, and the communion of the Holy Spirit be with you [14] all.

The Epistle to the Romans

Chapter I

I, PAUL, address you Romans as one obligated to the will of Christ, commissioned by a divine call and specially set apart to the work of spreading the gospel which God has given to man,—a message whose truths were heralded in advance by divinely inspired men in writings which, by reason of their origin and contents, are sacred, because they bear witness to the Messiah, who was, indeed, in his earthly manifestation, a descendant of David, but who, in his spiritual and essential life, was proven to be God's Son by a glorious act of power, even an act of resurrection. Such is the divine attestation of Jesus, who has applied God's grace to me and made me a messenger to secure, for his glory, that obedience to him which springs from faith, among the heathen peoples,—to whom you Christian Romans also belong,—and so, [1]

[2-4]

[5]

since you fall within the scope of my apostolate, I write you with salutations [6, 7] of grace and peace.

Let the first theme of my letter be the gratitude which I feel for your growth and progress in the Christian life, which is evidenced by your reputation for faithfulness in the whole Christian world. I [8] may thus speak of my feeling of gratitude, for I solemnly avow that it is confirmed and illustrated by my constant prayer that God would grant me the opportunity [9, 10] to visit you, — an opportunity which I sought because of an eager desire to confirm you in the Christian life, or, rather, that both you and I might together receive new strength from the reciprocal influences upon one another of the faith [11, 12] which we both alike cherish. Nor has this desire to visit you been a mere desire with me; I have often formed a fixed purpose to carry it into effect (but have thus far been providentially prevented from so doing), — the end I had in view being to extend the work of the gospel at Rome as I have done and am doing [13] in other Gentile communities. This purpose to visit you was thus in line with

my mission to fulfil my divinely imposed obligation to the heathen, regardless of nationality or condition. Hence my [14] readiness to come and work among you, [15] — a readiness which I boldly profess, for I confidently glory and trust in the gospel as God's effective means of saving from sin every one who believes on Christ, whether Jew or heathen (though I do not forget the economic precedence which has been providentially accorded the Jew in receiving the glad tidings). The gospel, I say, can save men, for in it a way is revealed in which sinful men may be accepted before God and may stand in his presence approved and forgiven. Faith is the condition — the procuring cause, on the human side, of this acceptance — and also its result; that is, the attainment of this standing of acceptance with God is a matter of faith throughout, as the Old Testament itself already intimates.

[16, 17]

Apart from faith, it is God's wrath (rather than his righteousness) which awaits those who, by the practice of sin, prevent the truth which they do possess from ruling their lives. For a knowledge [18]

of God is possessed by men universally. The evidence that God has made himself known to them is found in the fact that they have had, in all periods of the world's history, through reflection upon the works of God, an idea of divine majesty,—a fact which renders them guilty for the consequences of a neglect of that [19, 20] knowledge. It was because the heathen sinned against divinely given light, and became irreverent, ungrateful, and wickedly foolish in their thoughts of the divinity, that the moral degradation which [21] they are experiencing came upon them. They gave themselves up to the follies and perversions of idolatry, and degraded the idea of God to the level of mere [22, 23] creature-life.

In consequence of this, God punished them by plunging them, through the operation of moral laws, into that degradation in which they now live and in which their lives are characterized by the most revolting and unnatural vices, instead of by supreme reverence for God, [24, 25] as should have been the case.

To such a life, I say, did God give them over,—a life in which the relations

of the sexes were basely disregarded and perverted, and the dire consequences of such vice realized. And so, as they *cast* [26, 27] *out* God from their mind, he gave them in return an *outcast*¹ mind which led into every namable sin those men who, all the while, knew God's just decree that such action leads to moral death, and yet were not only themselves guilty of it, but have reached the deeper depth of actually justifying and approving it. [28-32]

Chapter II

SINCE the picture which I have just drawn of the sinfulness of the heathen world is true of mankind universally, any one of you who condemns the Gentile must, in so doing, condemn himself, for he is guilty of the same sins. I say [1] that all are guilty before God because it is certain that he must condemn such conduct as I have described (and it is universal among men). Can one of you [2]

¹ By this clumsy play upon words I have attempted to represent the paronomasia of the apostle: *οὐκ ἐδοκίμασαν . . . ἀδόκιμον νοίν, κ. τ. λ.*

who passes the false judgment that he is free from the guilt of such sin while yet committing it, suppose that he will [3] be exempt from God's true judgment? Or, not to speak of judgment, will you by such pride and folly show that you have no appreciation of God's gracious treatment which would lead you to salvation, and will you go on accumulating guilt until the final and terrible judgment [4, 5] day? — a day when God will render just awards to all men: eternal life to those who have been faithful and obedient to him; condemnation upon the factious and unrighteous, — the penalties of his wrath upon these, the blessings of his favor upon those, — awards in the administration of which God has regard to the degree of light and privilege which men have neglected, so that a severer condemnation awaits the Jew than the [6-10] Gentile. I said that God's judgment of men would be a just one, for he is not partial to one division of mankind as against another, for it is *sin* which he will punish, whether committed by the Gentile, who has but the light of nature and conscience to guide him, or by the

Jew, who possesses the fuller knowledge of duty which the Mosaic law imparts [11,12] The Jews who have not kept the law cannot be saved by its mere possession, for it is not the knowledge of what God requires, but the performance of it, which he accepts. The Gentiles have just as [13] much prospect of salvation by works as the Jews, but neither can be saved thus, for the moral perceptions of right and duty which the heathen often exhibit show that they have a moral law within them and are amenable to the principle: Doers of law shall be justified; and since neither Jews nor Gentiles are "doers" in the sense required, that of perfect obedience, they both alike fail to sustain the test. On the plane of law, then, [14, 15] there is one principle for all: Justification for those only who fully meet the divine requirements; punishment for such as do not. This will be the law of the future judgment for all such as do not avail themselves of the provisions of God's grace by repentance and faith. [16]

What though you bear the theocratic name of Jew, and rest in secure confidence of divine favor, and possess the

knowledge of God and duty which the Old Testament furnishes, and regard yourself as a spiritual superior among men? What does all this signify if you fail to justify those claims, and, by immoral life, forfeit the benefits of your

[17-21] knowledge? Do you not commit the very sins which you denounce, and so cause the heathen to despise the God whom

[22-24] you pretend to worship? It is, indeed, a fortunate thing to be a Jew and to enjoy the advantages which God has afforded him; but if these are not put to the uses of a good life by the Jew, he

[25] becomes no better than a heathen. Indeed, if a heathen should, with his feebler light, do the deeds which your law requires, and which you yourselves fail to do, he would show himself to be more truly God's servant than you, and would

[26, 27] meet with more favor at the judgment. For it is not the practice of rites, or the possession of principles, but inward purity of life, which proves one to belong

[28, 29] to the true people of God.

Chapter III

IF, then, Jew and Gentile may thus exchange places in God's estimation, does anything remain of the Jew's boasted advantage? Yes, much remains, in whatever point viewed; and, first, his possession of Old Testament revelation. I say [1, 2] this advantage remains, for, even if the objection be made that many of the Jews have not accepted the Messiah, and so have been false to this same Old Testament revelation, yet God's faithful performance of the promises which he made to his people is not thereby precluded. Let us remember that, though all men be false, God is true. It would seem, then, [3, 4] that human faithlessness is not only consistent with God's faithfulness, but rather exhibits it in clearer light. Is man, then, to blame for it? Is it not (looked at in a human way) rather commendable? No, for on such a principle there could be no just judgment of the world, since it confuses all moral distinctions. If, [5, 6] then, I, by my falseness, become a

means of eliciting and magnifying the fidelity and truthfulness of God, can my falseness, which serves so good an end, be regarded as sinful? But carry the argument a step further. Must not this lead to the principle: Increase falseness that God may be shown to be true; promote disobedience that God's faithfulness may more plainly appear; that is, "Do evil that good may come"? I am wickedly charged with such teaching.

Those who do maintain such principles [7, 8] are under a just condemnation. What, then, is the general conclusion of the whole argument? Have we Jews any advantage over the Gentiles in respect to the prospect of salvation by works? None at all, for both classes have been proven to be, by reason of their sinfulness, without hope of such salvation, a conclusion which the Old Testament [9] picture of human depravity confirms.

And this testimony must be true of the Jews, since it is found in the very Scriptures which God gave especially to them. All, then, are guilty. None can be saved by obeying law; the less so because the law only intensifies the

power of sin, instead of delivering man from it.

[19, 20]

We have seen that in the line of legal works there is no possibility of attaining acceptance with God. But there is another way of securing it,— the very way which the Old Testament teaches, — that is, by an act of trust in God's mercy as now revealed in Christ, and this way is open to all without distinction of race or privilege. For just as all men [21, 22] have, by sin, closed the path of salvation by merit, so to all is open on equal terms the way of a gracious salvation which is brought to man through that work of Christ by which he has purchased men's release from sin. This liberation was [23, 24] accomplished by God's so manifesting, in the death of Christ, his holy displeasure against sin that he thereby dispelled the appearance of being indifferent to evil (which was occasioned by his lenient treatment of sinners in pre-Christian times), and showed that, in forgiving the sinner who should trust in Christ, he was not acting inconsistently with the requirements of holiness. Since salvation is [25, 26] secured only by the renunciation of all

meritorious deeds, none may allege his rights or privileges as constituting a valid claim upon God. The law-principle of salvation may encourage, but the faith-
[27] principle shuts out, such presumption. For man is justified by faith, which involves the renunciation of merit, whether his previous obedience to the requirements of the law have been more or less
[28] complete. In the light of this principle we see the universality of Christianity. All stand on the same plane before God; none may *claim* salvation; all may *re-*
[29] *ceive* it on the same gracious terms. God's uniform requirement is faith; he will accept all men on this one simple
[30] condition. Do we then set the law (whose efficacy as a means of salvation we deny) and faith (whose efficacy we affirm) in opposition? No. The law itself confirms the very principles of faith
[31] which we maintain.

Chapter IV

IN accord with the statement that in my doctrine of justification I confirm the

law, and as an illustration of it, what do we find that our ancestor Abraham attained? Did he secure any meritorious claim upon God? For if he was justified [1] by works he may make such a claim, but this supposition is really out of the question, for (while his life may be honorable *before men*) it can furnish no ground of merit before God. For all personal [2] merit even in his case is excluded by the scriptural statement that it was his faith, not his works, which God accepted, and on account of which he pronounced him righteous. Now in the matter of legal [3] obedience, not *grace* but *debt* is the principle of award. But where there is no [4] claim to perfect obedience, but, instead, a spirit of trust in God, it is that trust which God accepts. This thought of a [5] gracious treatment of man by God—a treatment better than he deserves—finds expression in the Psalm where David pronounces the man happy against whom the Lord does not reckon up the whole sum of his sins, but graciously hides them with his forgiving mercy. In accordance [6-8] with the truth that righteousness is attained, not in the line of works, but of

faith, is not the blessing of justification open to all, irrespective of circumcision? Yes, for the Scripture, in narrating Abraham's justification, speaks, not of [9] *circumcision*, but only of *faith*. That justification takes place without regard to circumcision is also evident from the fact that Abraham was not yet circumcised when he was justified. Circumcision followed faith as its sign, and was therefore secondary and dependent upon it. Its chief meaning, therefore, was to bear testimony to Abraham as the man [10] of faith, irrespective of circumcision. Hence Abraham's religious significance is connected primarily with his faith and not with his circumcision. Hence it is not Jews as such, but believers, whatever their nationality, who are best entitled to [11] claim to be his spiritual sons. For his religious pre-eminence was not won by legal works, but rests upon God's gracious [12] acceptance of his faith. Essentially the same must be true of all real followers of Abraham, for if they won their reward by works, the principle of grace would [13] be nullified, because the law brings, not righteousness, but wrath, through its

intensification of the power of sin. Its immediate effect is therefore directly against man's salvation, for when it appears, transgression and a consequent consciousness of sin which forebodes punishment, inevitably follow. Since the law [15] makes us objects of the divine displeasure rather than subjects of salvation, the inheritance of the blessings promised to Abraham must be entered upon by faith, the condition which corresponds to the grace which bestows them. Thus it is seen how Abraham (of whose numerous descendants the Scripture speaks) stands as the prototype of all believers before God, in whose boundless power he so implicitly believed. This faith of his which [16, 17] remained confident in the face of all human improbability of its realization was what enabled God to make Abraham the spiritual father of mankind,— this unwavering confidence, I say, is what God graciously accepted for righteousness. [18, 19] Now the narrative of Abraham's justification in Genesis has its chief value not as the history of an individual, but because it is typical of all God's dealings and illustrates the principles upon which he [20-22]

always proceeds. The narrative contains the truths which apply to us who are believers in Christ as the divinely appointed Mediator of salvation.

[23-25]

Chapter V

THE consequences of justification are, first, a sense of security in our relations to God, which we have obtained through Christ, who has introduced us into this new *status* of acceptance with God; next, [1, 2] a joyous hope of future blessedness; then, the ability to be glad even when beset by trials and hardships, because we understand that these conditions develop moral perseverance, and this, [3, 4] well-tested Christian character. Moreover, the reason why this hope of future good does not disappoint us is that the realization of God's love to us assures us [5] of its fulfilment. What is the guarantee of this love and of the hope founded upon it? It is found in Christ's giving himself up to death for us in our moral [6] impotence, — an act of sacrifice which could only spring from a greater love

than is known among men. Thus the [7] greatness of the divine love is seen in the fact that those for whom Christ died were not the obedient and faithful, but the sinful who were the objects of God's holy displeasure. [8]

If, now, we know that the divine love went out thus towards sinners, how much easier it is to believe that the beginning of our salvation will be fulfilled in its completion. For, to repeat the argument, if God began the work of our salvation when we were the objects of his wrath; if his love was great enough for that, how much more certain is it that, now that we have been acquitted of our guilt, we shall come to our complete life in Christ? How justly, then, may we [10] rejoice in that divine love which has removed all obstacles to our acceptance with God, and made it possible for us to be at peace with him! [11]

In view of the truths which have been established, we may compare Christ, his work, and its result, salvation, with Adam, his fatal transgression, and its consequence, physical death, which became the portion of all because his sin

involved as its result the sinning of all [12] his descendants. I affirm this relation between sin and death on the ground that even before the law came in to condemn sin and to stamp it as transgression, all were falling a prey to death; even those who lived during this period and had, unlike Adam, no explicit, positive command which they could break, [13,14] continued to die. [But, before carrying out the comparison between Adam and his work, and Christ and his work, note certain *differences*. The grace of God in Christ is more than a match for the sin which began with Adam and spread itself over all mankind. Man's condemnation issued from *one* trespass, but God's restoring grace has more power than *many* trespasses even, since it saves man from the power of many. We may be sure of this because it is more easily conceivable and more certain that those who receive God's gift in Christ will triumph over sin than that all should have become involved in death in consequence [15-17] of Adam's trespass.] So then—as we began to say—as by Adam's sin all became involved in death, by Christ's

work of righteous obedience is acceptance with God opened to all, for the two cases are parallel. Christ is the second Adam, come to restore to God's favor those who as descendants of the first Adam, are lost to it. Now the Old Testament system, whose saving function I deny, had just the purpose to bring out this indwelling sin into its greatest strength, so that the case of man was rendered even more hopeless than before; but the grace of God in Christ is able to overcome even this power of sin when thus intensified by the law and to bring man back to divine favor and assure him of eternal bliss.

[20, 21]

Chapter VI

SHALL we, from the fact that where the law brought out human sinfulness in its full force God's grace appeared in even greater power,—shall we from this fact conclude that sin is a good thing, because it evokes God's grace? Such a [1] conclusion is opposed by the very nature of the Christian life. How can those

who have broken off, as by a death, all relation to the old sinful life, seek to justify any further connection with it? Our baptism expressed that entrance into personal life-fellowship with Christ whose deepest meaning is: participation in the benefits of his sin-atoning, sin-destroying

[2] death. This participation involves an ethical dying with Christ on his cross,— a complete breaking off of relations with the old, sinful life,— and a burial into moral death; that is, a permanent separation from the sinful world in which we formerly lived, in order that a new life in a new world of motive and action might be begun,— a life as different from the former one as was Christ's life after his

[3] resurrection from what it was before. I may thus emphasize the fact that the *negative* process called "death" and "burial" to sin implies also the *positive* process called "resurrection" to holiness, for if we experience that moral process which is the analogue of Christ's death, that is, separation from the old life, we must also experience its counterpart, the analogue of Christ's resurrection, that

[4] is, a renewed and purified moral life.

Our old sinful self has been put to death; the body, where sin so manifested its power, has been subdued. Such a [6] death means separation from sin. And [7] if it means separation from sin through union with Christ, it must also mean a new life of holiness through union with him. Christ in his death broke off all [8] relations to sin, never again to enter into them, and at his resurrection entered a life belonging wholly to God. So should [9, 10] the Christian consider his regeneration which is typified by his baptism as demanding at once the cessation of the sinful life and the beginning and continuance of the holy life. I exhort you, [11] therefore, not to permit sin to control your bodies and their passions as it formerly did, but to subject your bodily powers to the uses of righteousness as the nature of your Christian profession demands. You must not permit sin to [12, 13] dominate your lives, and you need not, for you are not under the law-system, which always tends to intensify the bondage of men under sin, but under God's system of grace, in which is disclosed a way of deliverance from sin's guilt and power. [14]

From the fact that we Christians are not under the Old Testament law, but under God's grace in the gospel, shall we conclude that we are free to break the [15] divine law by sin? By no means. In refuting such an inference let us start from the position that a man is the servant of whatever he obeys. If a man obeys sin he is sin's servant; if he obeys righteousness, then he is bound to fulfil [16] the demands of righteousness. Now this latter is your case. Your obedience and service to sin are things of the past. You have committed yourselves to my teaching, which enforces the demands of [17] righteousness upon every life. When you thus broke away from bondage to sin, you entered a bondage to righteousness, thereby obligating yourselves to [18] obey its requirements. I am applying to these high spiritual truths terms derived from human relations so as to make the contrast between the characteristic of the old life and that of the new plain to the most undiscerning. And I apply this truth thus: just as you used to allow your bodily powers to be dominated by sin, so you should now, as

Christians, make them the means of serving and promoting holiness of life. For [19] (to repeat my distinction between the two kinds of life) in your old life you were freemen in respect of righteousness, and bondmen in respect of sin; the opposite is now true; you are now free from sin and bound to righteousness. [20] But looking away from the principle to the consequences of the old sinful life, what reward did it bring? Only a fruitage of which you are ashamed, for all its results are in the line of that final issue, moral death. But the opposite of all this [21] is your case now. Being freemen in relation to sin and bondmen in relation to God, you have holiness and everlasting life as your portion. So diverse are the [22] outcomes in the two cases. The just desert of the former is death; the gracious gift which, in the case of the latter, God bestows, is eternal life through the merit and mediation of Christ. [23]

Chapter VII

THOSE who, like you Romans, are acquainted with law, will at once recognize

the truth of the principle that the law ceases to have dominion over the man at the man's *death*. The relation between the person and the law is sundered by

- [1] death. We see an illustration and proof in the fact that when a husband dies the wife is then free to marry another man.
- [2] The marriage bond is dissolved by death. Previous to the death of one of the parties the other is not free to contract another marriage ; to do so would be
- [3] adultery. In like manner — applying this principle to spiritual relations — the bondage of you Christians to the Old Testament law was broken by a *death*, — the *moral death* to sin of one of the parties (that is, yourselves). You were under the law as your master, but are now under Christ, just as the woman whose first husband has died, comes under the authority of another whom she is then
- [4] free to marry. Our former situation under the law was one of bondage under a hard master, sin, with which the law allied itself to enslave us. But now we are freed from that master by a moral death, in order that we may freely and gladly serve our new master, Christ, not

from outward constraint, but from inward impulse.

[5, 6]

Does it follow from my apparent depreciation of the law that it is evil? No; it is not itself evil, but only the occasion of developing, by the reaction which it provokes on the part of indwelling sin, the evil in men into expression. Without law men are comparatively unaware of their inherent wickedness, but when law comes with its demands and ideals they are seen to have utterly failed to meet its requirements, and thus its immediate effect is rather to conduct them to condemnation than to the holiness of life which the law, in itself considered, contemplates. Sin, not law, is the cause [7-10] of this condemnation. The law is an instrument which sin uses for its purpose, but is in itself holy. The moral destruction which I speak of is wrought by sin which dwells in the flesh. It is against this overmastering foe that the good desires and aspirations which survive in the unregenerate man contend, but contend in vain. My efforts to keep the [11-14] law are rendered unavailing by the power of sin, which that very law calls out into

greater strength. I am no more my true, my would-be self, but sin so rules my life that I am powerless to realize my best desires. Two laws or forces contend within me, — sin, which allies the law with itself, and my reason; in other words, the flesh, the evil propensities and passions, and my deeper, truer moral feelings and desires. In this conflict the evil power is completely victorious, so that I am rendered a helpless slave of

[15-23] sin. Whence shall release come? I well know now that it comes alone from Christ. Such is the inner conflict in the life that aspires after goodness; such the despair to which it is driven in its oft-baffled strivings, and such the release

[24, 25] which Christ affords.

Chapter VIII

THE state of the Christian is thus the very opposite of that which I have just described. The verdict of the law is not out against him, because he has been delivered from that condemnation which the law pronounces, and from the sin

which occasioned the condemnation, by the power of the Spirit, which entered his life in consequence of his union with Christ. The law could not free him from [1, 2] its own curse, but could only reaffirm its adverse verdict, not because of any defect in the law, but because of the power of sin, which perpetually exposed the man to the law's condemnation. But Christ, whom God sent into the world to share our nature, apart from its sinfulness, has accomplished this deliverance, so that a way is opened for the fulfilment of the law's just requirements. This result is [3, 4^a] attained by establishing in man the inner dominion of the Spirit, which overthrows that of the flesh and determines all the aspirations and conduct of the man toward holy, spiritual life, instead of toward the moral death to which it was formerly tending. Thus the man is [4^b-6] brought into real harmony with God, — for only through the rule of the Spirit in us can the old enmity to God which sin occasioned be removed. The possession of Christ's Spirit alone proclaims us truly his. If we possess that Spirit, [7-9] we have the guarantee of an imperishable

life. The body must indeed die in consequence of the curse which human sin brings with it, but this death cannot affect the spirit of the man who has [10] participated in Christ's salvation. If we possess the life-giving Spirit of God, he will grant us a future life and resurrection through the power of that indwelling Spirit. [11]

Since the Spirit is the determining element of the Christian life, we Christians [12] are bound to follow his guidance. Only that life which he inspires is worthy to be called life. The carnal life is death, and the death of the carnal impulses is [13] life. It is through following the impulses of the Spirit that we prove ourselves God's sons. When we became Christians we did not enter a servile condition similar to that in which we were under the law, but we entered a filial relation in which we can address God as [14] our Father. And the inner testimony of the Spirit in our hearts assures and confirms [15] this relation. If we are God's children, then of course we inherit the great blessings of his kingdom. This we do, however, only because we are joined

with Christ and share the sufferings which faithful service to him may entail. [17] At present the Christian must suffer for Christ's sake, but how much will the future glory of the Messianic kingdom outweigh such suffering! Of this coming [18] blessedness we find everywhere an eager expectation. Even inanimate nature seems to be awaiting it. The reason is [19] that God, in subjecting nature to the law of decay and death, mingled an element of hope with this condition, which leads her to expect deliverance from this law and participation in the freedom from sin's curse which awaits God's children. [20, 21] Such a prospect for nature seems suggested by the condition of eager yearning and intense dissatisfaction which she shows with her present condition. But not [22] only do we see this yearning for deliverance from sin's consequences on the part of nature; even Christians, who have been acquitted of their sins and have become obedient children of God, are subject to this condition of perishableness which has been impressed upon nature. They too must die, and they naturally await with hope their future

deliverance from the reign of sickness and death; that is, the bestowment of an [23] imperishable embodiment for the soul. I say "with hope," for this element is mingled with all our experience of salvation. We have not yet enjoyed its full fruition. Our incomplete emancipation from the law of decay and death leaves us this great boon to expect in the [24, 25] heavenly world.

Not only does the hope just described inspire us, but the Holy Spirit aids us in our weakness and in our prayers by his [26] all-prevailing intercessions. Since this intercession is accordant with God's will, he alone knows its full significance and [27] power. But there is one thing which we do know; that is, that all events co-oper- [28] ate to secure the final good of believers. Because we were from the beginning in- cluded in God's foreknowledge and pur- pose and thus our standing as Christians [29] has the whole plan of God to support it. The realization of our salvation in the past and in the future but fulfils the gra- [30] cious plan of God for our lives.

The practical conclusion is, that God's [31] purpose of grace is pledged to us. God,

who provided for our salvation in the great gift of his Son, will not withhold from us any lesser benefit. None can [32] bring a charge against God's chosen ones, since God himself has acquitted them. None may condemn them, since [33] Christ died, rose, and intercedes for them. There is no hardship or suffering, not even death, — no, nor any power whatsoever in all the universe which can separate us from the love which Christ has for us. [35-39]

Chapter IX

How deep is my interest in my countrymen and how deeply I lament their rejection of the Messiah is evidenced by my willingness to perish if thereby I might save them. Their lapse seems [1-3] the more sad in view of their great privileges and advantages as the theocratic people, chief of which is the descent of Christ from Jewish ancestry on his human side, while, in the depths of his being, he partakes in the nature of the blessed Deity. But the unbelief of [4, 5]

my people will not involve the failure of God's promise. If we look back at our history we perceive that there has been a selective process going on; not all members of the nation proved themselves true children of God. We see this in the case of the two sons of Abraham, Ishmael and Isaac, and their descendants. Only one of these lines proved faithful to God; yet God's promise to his people was not thereby annulled. Another example is found in [6-9] the two lines which are descended from Isaac, that of Esau and that of Jacob. The fact that God made choice of the latter rather than of the former shows that Jacob was not chosen for any merit [10-13] of his own.

Because God chooses one and rejects another, shall we conclude that he is unjust? No; for in the law he claims that prerogative. His choice of any is based, not upon their merits or strivings, [14-16] but upon his own sovereign mercy. An example of this absoluteness of God's action is seen in his dealing with the Pharaoh. The Old Testament says that God brought him upon the field

of history in order to exhibit his power upon him. This example also shows that God extends his mercy to men or hardens them in sin according to his good pleasure.

[17, 18]

But this view will provoke the objection: If a man, in pursuing a sinful course, is but fulfilling the divine will, how can God attach guilt to his action? The question is presumptuous. Man is quite incompetent thus to judge the procedure of God. Men are like clay in the hands of the potter. Can the clay complain if the potter makes from the same lump vessels for noble and vessels for ignoble use? So if God, while wishing, on the one hand, to exhibit his justice in the punishment of some men for whom this penalty had been determined, yet, out of compassion, withheld its execution for a time, who has a right to complain (either of the long suffering or of the determination to destroy)? and if, further, it was his purpose to exhibit, during this period of forbearance, his saving mercy on some whom he had chosen for this end, — whether Jews or Gentiles, — who has the right to com-

[19-21]

[22-24] plain? The Old Testament speaks of such acts of God as being wholly independent of all claims or merits on man's part, as, for example, in the call of the Gentiles, and in the preservation of a [25-29] remnant in Israel.

Since God's action is never based upon human merit, and since he always acts justly, what must we conclude is the reason, on the Jews' side, of their rejection and of the Gentiles' acceptance? It is that while the Jews were striving to establish their own righteousness by works, the Gentiles have accepted the righteousness which is offered through the gospel on condition of faith. As of old, Israel found the divine word the occasion of their overthrow and calamity, because of their disobedience to God, so do they now again stumble over the truth [30-33] that faith is that which God requires.

Chapter X

HOW earnestly do I yearn for the salvation of my people, and well I may, for they still have much interest in their

ancestral religion, but how mixed with misconception of its real principles and demands! From this misconception flows this futile effort to win salvation by merit instead of accepting that which God graciously offers. There can be no [1-3] thought of the law as the means of salvation now that Christ has come; and, indeed, it was never actually a means of salvation, because its requirement was perfect obedience; it could not save without that and that was always wanting. The faith-principle is quite different. [4, 5] It sets before us no impracticable task. It only asks us to accept the divine promise and truth which are close at hand; it demands only that we lean in faith upon Christ; resting in him and confessing him as Saviour, we shall have security and peace. This is a truth of universal application. [6-11] Its promise of salvation is as wide as the race. All may accept it. Nor can the Jews justly say that this way of grace was not known to them, and so excuse themselves. [12-15]

Let us examine this justification of disobedience. Have they not had abundant opportunity to learn these truths of grace

and faith? Yes; they pervaded their own Scriptures as the light of the sun pervades the world. Already, in Moses and the prophets, we find allusions both to the extension of the true religion to the heathen and to the hardness of the chosen people. [Thus the truths which I now teach and the reasons for them are not new, but old, and should have been understood and appreciated by the Jewish [16-21] people.]

Chapter XI

THAT God has not utterly cast off the Jewish people from his favor I am myself a living evidence. Remember that, as in former times, when the nation seemed lost in idolatry and sin, a remnant was still [1-4] left who remained true to God, just so now there is, in accordance with the provisions of God's grace, a faithful few. The majority, seeking to uphold their own self-righteousness, have fallen a prey to moral hardening, but some have accepted the terms of God's purpose of grace. To the others we might apply

the Old Testament language in which the prophets describe the obduracy of the faithless. But even the lapse of the nation as a whole will not be permanent. [5-10] By rejecting the Messiah they have occasioned his earlier and fuller proclamation to the heathen, who, by accepting him, will prove to the Jews what they have lost by not doing so. The Jews will thus be stimulated, by the example of the Gentiles and by the blessings which the heathen will be seen to enjoy, to accept Christ also. If a benefit resulted to the Gentiles from the Jews' lapse, how much greater a blessing will flow from the recovery of the Jews to the Messianic kingdom which the conversion of the heathen will facilitate!

[11,12]

I am writing to a Gentile church. As the messenger of the gospel to Gentiles, it will be seen that I am acting within the true scope of my office in pointing out the bearing of the Jews' fall upon the heathen world. Certainly, if God could thus overrule their fall for good, he surely could make their conversion a yet greater good, and this is that for which I hope, for the nation is still holy unto God, —

[13-16] his peculiar possession. But you Gentiles, whose entrance into the Messianic kingdom the fall of the Jews has facilitated, should not conclude that this was due to some merit of yours and so fall into pride and boasting over the Jews. Remember that the ancient theocracy is still the [17, 18] basis of the Messianic kingdom. Do not therefore imagine that it was favoritism on God's part for you which led him to reject the Jews in order to receive you. He will as readily reject you if you, like the Jews, become unfaithful to him. Be humble, then, and beware lest you repeat [19-21] their sad history.

In these dispensations we behold at once God's leniency and his severity; to those who have been true to him he has been very gracious; with the disobedient he has been severe. If now he would graciously receive you Gentiles upon faith, how much more will he take back into his favor his peculiar people when they [22-24] shall forsake their disobedience!

Consider well these providential dispensations, nor presume to criticise or explain them. In God's wisdom, a partial and temporary fall of Israel has been per-

mitted, but, at last, the nation as a whole shall be saved and the hopes of future good which her prophets express be realized. The displeasure of God at the [25-27] Jews inured to your benefit, but for the sake of the founders of the nation his ancient people shall still be the object of God's favor. God's purpose in the choice of the nation shall not finally miscarry, for as the Jews' lapse occasioned your speedier reception, so shall the divine favor bestowed upon you be the means, in turn, of hastening their recovery. God's purpose in the hardening and rejection of both classes (Jews and Gentiles) is subordinate to his purpose to make both the object of his mercy. [28-32]

How profound are these mysteries of God's providence and government! We cannot explain them. No man can penetrate his secrets, as the Scriptures say, for he is himself at once the source, the means, and the end of all things; as such let us render him all praise! [33-36]

Chapter XII

By appeal to God's goodness to you, brethren, I urge you to consecrate yourselves, body and mind, to his service,— the true, real spiritual service of the heart,— so that you may prove in experience the blessedness of doing his [1, 2] holy will. This service you can only accomplish in the spirit of humility and soberness, which is inspired and regulated [3] by faith. We have various gifts of faith, as the different parts of the body have various functions; let us exercise them all with fidelity, remembering that unless we are guided by trust in Christ in so doing, we shall fall into self-righteousness and vanity. Let us diligently practise the various Christian virtues, of which love is the chief, and whose highest exercise is seen in kindness, sympathy, and humility. This temper will prevent the spirit of revenge, and enable us to dwell peaceably with mankind. Remember that God will requite wrongs done; do not seek to forestall his judg-

ment; treat foes with kindness; you will so best lead them to remorse and repentance, and will conquer their malignity by love.

[17-21]

Chapter XIII

WE must obey the civil power, for it is a divinely ordained agency for the punishment of wrong-doing and for the commendation of well-doing. Only if we do [1-3] evil have we anything to fear from the state. In that case we shall fall under its just and certain penalties. Therefore let us obey, not from fear only, but because obedience is right. The right of the [4, 5] state to obedience involves its right to levy taxes; render, therefore, to the different authorities the dues which they have a right to exact. Pay, I say, all [6, 7] debts, except the debt of love. That is a perpetual obligation, since it is the essence of the whole divine law which never relaxes its demands upon us. To [8-10] the duties of love I would, then, exhort you. The time of our redemption draws near; let us devote ourselves to deeds of goodness and not to works of vice. [11-14]

Chapter XIV

RECEIVE to Christian fellowship such as have doubts and scruples as to certain courses of action, — in themselves unessential, — but not with a view to making such scruples objects of special attention [1] and judgment. An example of such scruples is found in the case of one who refrains from eating meat. Let not him and the one who has no such scruple judge one another, since God accepts both. Both are Christ's servants, and it [2-4] is his to approve or disapprove them. Another example is found in one who still holds by the Jewish sacred days. Both those who do this and those who do not are moved by conscientious conviction for the Lord's service. Let them [5, 6] not judge one another. So in general we must carefully regard the feelings and convictions of others. Whatever we do we must do in the spirit of service to our Master, who both died and rose that he [7-9] might be the Lord of us all. Why, then, judge one another? God alone is judge;

all must bow to him, not to each other. Each must stand for himself before God's judgment, — not that of other men.

[10-12]

Whatever judgments, then, we pass in regard to our Christian brethren, let us by all means pass this one, that we ought not to hinder their religious life.

[13]

The man who has no such scruples as I have named is, no doubt, theoretically right. He has all the *rights* which he claims, but love may require him, in certain cases, to forego their exercise. Otherwise he may, by his failure to apply the Christian law of love, injure those whom Christ has so greatly loved as to die for them. Try to keep the Christian [14, 15] fame of your church without reproach, by avoiding all such disputes with their unhappy consequences, for religion does not consist in the maintenance, on either side, of such points of difference, but of an inner spiritual life. He who lives that [16, 17] life is approved of God; therefore seek to promote harmony and to build up Christian character in others. Such [18, 19] rights as I have named yield to the higher obligations of Christian helpfulness; cherish strong convictions of such

rights, if you will, but do not try to impose them upon those who cannot admit or accept them. Fortunate, indeed, is the man who in such matters has no scruple as to the course which he decides to pursue, for, of course, those who are in doubt about their right to act as they do must be self-condemned, because they are not acting with the full consent of conscience, and one sins against his own moral nature when he does, in such cases, what his conscience is not clear [20-23] in approving.

Chapter XV

IT accords with the spirit of Christ, as shown in his earthly life, to show a kindly and concessive feeling for the weak and hesitating. His was a life of reproach [1-3] rather than of self-gratification. The picture of the suffering Messiah found in the Old Testament was given for our instruction, that we, steadfastly following his example and cultivating his spirit, might have the hope of future blessed-

ness with him in his kingdom. May [4] God give us a spirit of harmony, so that we may unitedly honor him. Be therefore [5, 6] considerate and helpful to one another, for Christ has made all, without distinction, the object of his love,— the Jews, according to God's ancient promises, and the Gentiles, for his mercy's sake. Let all alike praise the Messiah, as the psalmist says; let all acknowledge him as the true Davidic King of whom Isaiah prophesied, and may you all find peace in trusting him and hope in the inspiration of the Holy Spirit. [7-13]

I am indeed confident of your sincerity, spirituality, and disposition to aid one another. It was that you might be even more perfect in this regard that I have in some expressions very frankly reminded you of your duty,— in accordance with my commission to promote the gospel among the Gentiles. Let me not speak, [14-16] however, of what *I* have done for you or others; Christ has rather done it through me by giving me strength and inspiration, enabling me to carry the gospel from its starting-point in Jerusalem to the remote province of Illyricum. In all this labor I [17-19]

made it a point of honor not to work where others were working, but to go to the outlying regions where the gospel [20, 21] had not yet been carried.

The greatness of my task has prevented me from coming to Rome, but now that my work in the regions named is finished, I hope to fulfil the hope of many years, to come to Rome. I want to travel by [22-25] way of your city when I go to Spain. Meantime I must make a journey to Jerusalem to carry up thither the contribution of the Macedonian and Achaian churches to the poor members of the mother-church, — a gift which fittingly recognizes the indebtedness of the Gentile churches to the primitive Jerusalem church for a knowledge of the gospel.

[26-28] I am confident that when I come I shall be provided with the power to help and strengthen you. Pray earnestly for me, that I may suffer no harm at the hands of the Judaizing opponents of the gospel in Judea ; that my mission thither may fully accomplish its end, and that, this done, I may come and find spiritual refreshment among you. Meantime and always may

the divine presence, the true source of
peace, be yours! ¹

[29-33]

¹ Chapter XVI. consists so largely of personal
references that it did not seem practicable, as it
did not seem necessary, to try to paraphrase it.

The Epistle to the Colossians

Chapter I

I, PAUL, made an apostle of Christ by a divine call, and Timothy, our brother in the gospel, to the holy and faithful Christians in Colossae; the favor and peace of God be with you.

[1, 2]

We render unceasing thanks to God for the report which we have heard concerning your steadfast devotion to Christ and your love to your fellow-Christians. [3, 4] These graces are inspired by that hope of the blessed life in heaven which was begotten in you by your earlier instruction in the gospel,— that gospel which everywhere bears fruit in blessing, just as it has done in you ever since you received it. Such was the gospel taught you by [5, 6] our dear fellow-laborer, Epaphras, who has represented us among you and who now brings us tidings of your Christian love.

[7, 8]

Since we heard the joyful news of your faith and love, we have not ceased to

pray that you may increase in the knowl-
[9] edge of God and in spiritual discernment
so as to be able to do the divine will; I
pray that you may more and more appre-
hend God's truth and may be filled
with the strength which his glorious
power gives, which will enable you to
bear all sufferings and hardships with
[10, 11] cheerfulness, and to render praise to
God, who has prepared us to share in his
[12] heavenly glory. Yes, he has rescued us
from the bondage of moral darkness and
made us citizens in the kingdom of his
beloved Son, who procured our release
[13, 14] from our former bondage; he is the
manifestation of the unseen God, the One
who antedates all creation, by whose
agency all beings and powers in heaven
and earth were created; and as he is the
means, so also is he the goal of all things;
he exists before creation and he is the
Power which sustains and holds together
[15-17] all things. And he who stands in this
relation of priority and superiority to the
universe sustains a similar relation to
the church, which is his mystical body.
As the Risen One, he is the Source of
its life; thus in both the natural and the

spiritual orders he is supreme. And this [18] supremacy is his, because God willed that all the plenitude of Deity should reside in him, and that by his death he should abolish the discords of the universe and bring in harmony among all powers and beings, in earth and heaven. You Gentiles, [19, 20] who were by your former evil life estranged from God, are included in the terms of that great divine peacemaking; by Christ's death you have been saved, that you might stand blameless before God in the judgment, if you remain [21, 22] firmly grounded in the truth of the gospel which was taught you,— the same gospel which the apostles have spread far and wide and of which I was called to be a servant.

[23]

Sustained by such encouragements, I can glory in those hardships by which I am supplementing, in my own person, the sufferings which Christ endured, for the sake of his spiritual body, the church, [24] of which he made me a steward, that I might perform for you Gentiles the service of dispensing to you God's abounding grace and publish the glorious divine [25] mystery which had been kept a secret

from the beginning, but now in these last [26] days has been revealed to his people. This mystery, in all its fulness of blessing, God was pleased to make known in the calling of you Gentiles; namely, that [27] Christ is also your Saviour. This Saviour we apostles preach to all men without distinction as their true Guide and Teacher. Our aim is that all may be [28] complete in him. In order to further this aim, I discipline myself in self-denying toil, and put forth all the energy [29] which Christ inspires within me.

Chapter II

CONSIDER the greatness of my apostolic labors,— my anxiety for you and for your Laodicean neighbors and for many others who have not seen me face to [1] face. Constantly do I wrestle in spirit that they may be confirmed in faith and united in love, and may attain to full conviction and perfect understanding respecting that glorious mystery of God, which is Christ, who contains in himself [2, 3] all fulness of heavenly wisdom. There-

fore I warn you against those who would persuade you with plausible arguments to give up your faith in him. For [4] though I am personally absent from you, I am present with you in interest and sympathy and am glad to see the firm position which you take up against such persuasions, and the loyal trust in Christ which you display. Do not abandon [5] him of whom you have learned, but remain constant in your devotion to him, growing ever stronger in Christian truth and life and rejoicing in God's goodness to you.

[6, 7]

Beware lest you fall a prey and are made captive by the representatives of a shallow and pretentious "philosophy," based on human conceit and childish fancy, which degrades the person of Christ, for in him, in his glorified bodily [8] form, dwells all the plenitude of Deity and in him you receive the fulness of your spiritual life, since he is the Chief of all the angelic orders (of which your would-be teachers say so much). [9, 10] In him, too, you have the true spiritual circumcision, which means the abandonment of carnal appetites and passions. [11]

This spiritual renewal is expressed in your baptism, which signifies death to the old life and resurrection to the new life, through the grace of him who raised

[12] Christ from the dead. Yes, you Gentiles, who were spiritually dead in your sinfulness, even you has God raised up to life

[13] in Christ and has purged away your sins. The condemnation of the law which stood against us he has abolished, abro-

[14] gating it by the death of Christ; yes, like a conqueror he has despoiled all hostile powers of their armor, has put them to open shame, and led them cap-

[15] tive in the triumph of Christ.

Since, then, you are freed from the bondage of the law, let no one bring

[16] you under the tyranny of its observances, which are but a shadow, of which Christ

[17] is the substance. Let no one prevent you now from winning the Christian victory by inducing you to adopt a pretentious humility which expresses itself in the worship of angel-powers, in supposed

[18] visions and vaunted wisdom,— a false religion which abandons Christ and destroys the true unity, and prevents the growth

[19] of the church over which he is supreme.

You Christians have broken all relations with elementary religions as by a death; why, then, do you citizens of heaven still long for the outward ordinances which are only fitted for the discipline of children, ascetic rules of [20] abstinence from various meats and drinks (things which are material, perishable, and unimportant), precepts which have but a human authority? In such practices, with their forced devotion, their parade of humility, and ascetic rigor, there is only a pretence of superior knowledge; they are utterly useless as a check upon the power of sensual passion. [23]

Chapter III

SINCE now you have risen into a holy life with Christ, you should fix your thoughts upon that heavenly world of truth and reality in which Christ lives and reigns. On spiritual, not on material, interests should your hearts be set. For when you became Christians, [1] you broke relations, as by death, with [2]

the old sinful life, and through Christ entered into a fellowship with God which

[3] the world does not know. But when Christ, the Source of our spiritual life, shall be revealed in glory at his coming, then you too shall shine forth in your

[4] real nature as his redeemed ones.

Since you have entered upon this new and holy life, you must forsake all that is inconsistent with it, all base desires and practices, and especially greed, the

[5] worship of riches. Such sins call down upon those who abandon themselves to

[6] them the judgment of heaven; in the power of them you lived before your

[7] conversion. But now that you have become Christians, you must forsake all malicious passion and all false and slanderous speech, for you have left the old evil life behind you and have begun a new life whose nature it is to develop into an increasing knowledge and likeness

[8, 9] to God,— a life in which the old distinctions of race and social condition are annihilated and Christ is the sole bond

[10] of union and fellowship.

Therefore you, as God's chosen people, must practise the virtues of gentleness,

endurance, and forgiveness, bearing with one another and reconciling your differences in the spirit in which Christ has granted you his grace; and let all these [12,13] virtues be embraced within the all-comprehending virtue of love which binds together and completes them all. And [14] let your hearts be governed by the peace which Christ imparts and for whose realization, in the unity of his church, he has called you into the Christian life; and do not fail to be grateful. Let Christ's truth [15] enrich your hearts with its spiritual wisdom. Inspire one another by your common worship and praise, and let your thanksgiving be no mere outward service. [16] Let all your life be religious, — a service to Christ, a thank-offering to God. [17]

Christian duty requires that wives obey their husbands; that husbands cherish their wives and use no harshness with them; that children obey their parents, and that, in turn, parents vex not their children, lest they grow disheartened and sullen; also that slaves render to their [18-21] masters cheerful and sincere service, and regard such service as a duty to Christ. Let each fill his place and faithfully do [22]

his work, considering it as a divinely given task, for the performance of which he will be duly rewarded by Christ at the [23,24] judgment. On the other hand, he who injures another shall be requited therefor, [25] and by an impartial tribunal. Therefore let masters see to it that they treat their bondmen with justice and equity, not forgetting that they, too, are servants of [iv.1] Christ, who holds them responsible.

Chapter IV

BE earnest and alert in prayer and [2] praise. Pray that God may open to us new opportunities to offer the gospel to men, for which I am now suffering [3] imprisonment, that, as I ought, I may [4] fearlessly proclaim it. Be discreet in your relations with unbelievers; let no [5] opportunity for doing good escape you. Let your converse with others be tempered by pleasantness and wisdom, so that your account of your life and doc- [6] trine may have a wholesome moral effect.

Tychicus, who has been my faithful helper in the gospel, will give you, when

he delivers this letter, full tidings regarding me. Indeed, I have sent him to you [7] that you may learn from him how I fare, and that by messages from me he might encourage you in the Christian life. With [8] him will come our dear fellow-believer, Onesimus, who is himself a Colossian. They will tell you fully the state of matters here. [9]

I send you greetings from Aristarchus, my companion in prison; from Mark, cousin to Barnabas (concerning whom I have already sent directions to welcome him heartily if he pays you a visit), and from Jesus, surnamed Justus; all three Hebrew converts. These alone of the Jews have co-operated with me in Christian work and have supported me in my time of trial. Epaphras, your fellow- [10,11] townsman, and a devoted Christian, also sends greetings. He is earnest in prayer that you may prove faithful and steadfast in the service of God. I bear testimony [12] to his deep anxiety for your church and for those at Laodicea and Hieropolis. [13] Greeting also from my dear friend, Luke, and from Demas. Greet from me the [14] Laodicean Christians, and especially

Nympha and the company of believers
[15] which assembles in her house. And when
this letter has been read to your church
see that it is read also to the Laodicean
church, and be sure that you read the
letter which I have sent to the Laodicean
church and which you will obtain from
[16] them. Give to Archippus this message
from me: Attend diligently to the service
which, in the name of Christ, I committed
[17] to you.

I add a personal greeting in my own
handwriting. Remember my chains.
[18] God's grace be yours.

The Epistle to Philemon

Philemon

PAUL, a prisoner of Christ Jesus, and Timothy, our brother in the faith, to Philemon, our dearly beloved and fellow-laborer in the gospel, and to Apphia, our sister, and to Archippus, our fellow-soldier in Christ, and to the church which assembles in your house: Grace and peace be with you from God our Father and from the Lord Jesus Christ.

[1-3]

I thank God for your growth in faith and goodness every time I mention you in my prayers; for I hear of the love and faith which you show towards Christ and all your fellow-Christians. I pray [4, 5] that in the knowledge of spiritual good, your faith may evidence itself in communicating blessing to others, to the praise of Christ. For it was a great solace to [6] my heart when I learned how you, my brother, had, by your deeds of love, cheered your fellow-disciples.

[7]

The Epistles of Paul

Since I have heard these tidings of your Christian love, although I might enjoin upon you to do what accords with that love, yet I prefer to ask it as a favor,—inasmuch as I am an old man and a prisoner, because of my devotion to the [8, 9] gospel. I have a favor to ask of you regarding my child in the faith to whom I became as a spiritual father by leading [10] him to Christ here in my imprisonment. I mean Onesimus, who, in time past, has, indeed, belied the meaning of his name (“ Profitable ”) and proved very *unprofitable* to you, but who now, as a Christian, will fulfil the meaning of his name and [11] prove himself *profitable* to us both. I have sent him back to you now with this letter, dear as he is to me, yes, dear as [12] my very heart. I should have been glad to keep him that he might represent yourself in ministration to me in my im- [13] prisonment; but I did not feel at liberty to do this without your consent lest I seem to be forcing a service from you [14] which you had not freely authorized. It has occurred to me that Providence may have permitted him to be separated from you for a time that he might come back

Philemon

to you in a new character and relation, no longer as a mere slave, but as a beloved fellow-Christian. Such is he to me, and how much more so should he be to thee, towards whom he sustains both a worldly and a spiritual relation. Now, [15, 16] in view of our friendship, I ask you to receive and treat him as you would me, and whatever he owes you — charge it to me. Here is my bond in my own [17, 18] handwriting: *I, Paul, will pay it;* I say nothing here of what *you owe me*, since it was I who led you to Christ. [19] Receive Onesimus, then, and thereby prove yourself my Onesimus — “profitable” to me — and thus cheer my spirit by your Christian conduct. I feel sure [20] that in this matter you will do even more than I ask you to do. Prepare, also, to receive a visit from me, for I hope that in answer to your prayers I shall be released and permitted to visit you. [21, 22]

Epaphras, my fellow-captive in Christ, greets you, and so do my fellow-laborers, Mark, Aristarchus, Demas, and Luke. The grace of Christ be with you. Amen. [23-25]

The Epistle to the Ephesians

Chapter I

I, PAUL, a divinely appointed messenger of Christ, send to you Ephesian Christians wishes of grace and peace. [1, 2]

I praise God that in Christ he has bestowed upon us all spiritual and heavenly gifts, according to his eternal purpose of love, to make us pure and sinless through the work of Christ. For our salvation is grounded in God's gracious purpose of redemption, wherein he has accomplished his loving design and has saved us through his Son. For it is due to the abundant grace of God that we are saved by the death of Christ and delivered from our sins. In the gospel we see revealed the heavenly secret of the divine wisdom, which God will, at length, fulfil in the saving work of Christ; namely, to bring all beings and powers, whether in heaven or earth, into unity and harmony in him; and in him we receive our herit- [5, 6] [7] [8-10]

age of mercy, according to God's saving and effective purpose, that we Jews who had set our hope on Christ might realize

[11, 12] the purpose of God's love. And you Gentiles too, when you heard the message of salvation through Christ, believed on him and received the Holy Spirit as a pledge that your deliverance from sin should be complete, in fulfilment of [13, 14] God's loving will.

On this account, since I heard the story of your devotion to Christ and to his people, I unceasingly praise God for

[15, 16] it, and beseech him to enrich your life

[17] with all spiritual wisdom and knowledge; to illumine your hearts that you may appreciate the hope to which he calls you, the glorious blessings in store for you, and his effective working for the

[18, 19] salvation of believers, — a power which he has shown in the resurrection and glorification of Christ, whereby he has placed him in the supreme seat of authority in heaven and has subordinated to him all existing powers, and made him Sovereign over his church, his mystical body, which is filled and penetrated

[20-23] by his life.

Chapter II

AND you Gentiles, likewise, did God raise to a holy life from the moral death of sin,—a state of sin in which you [1] were formerly dominated by the principles of this evil age, in obedience to Satan, the Prince of the powers which inhabit the upper air, the evil Spirit which is now ruling in those who disobey God. To these disobedient ones we [2] Jews also belonged when, in our former life, we gave ourselves up to evil passions and imaginations, and, thus giving the rein to nature, became objects of God's displeasure as really as the rest of mankind. But, despite our wickedness, God [3] in his great love raised us from the moral death into which we had sunk, into a blessed life of fellowship with Christ (to his grace be all the praise!), and made us partakers in his heavenly dominion and glory. For God's grace is [4-6] the ground of our salvation, as faith is the condition of its appropriation; we do not achieve it by our good works;

God freely bestows it, and we must as-
[7-9]cribe it to his goodness alone. Our Christian life is his work; we are his new creation and in his gracious purpose he has given us our place and work in
[10] his kingdom.

Do not forget your former condition when you were carnal heathen; when Jews, the so-called "circumcision," used to speak of you with contempt as "the uncircumcision;" when you had no knowledge of Christ, of God's chosen people, or of his gracious revelation
[11,12] to them,—were hopeless and godless. How great the change! now through the death of Christ you have been made
[13] part of the true spiritual Israel. For by his saving death for all men he has undone the old division of Jew and Gentile; he has set aside the law which hedged the Jews off from the rest of mankind; he has united and harmonized in himself all mankind, so that humanity
[14,15] is no longer two but one. In his death for our entire race he has healed the old division and has united Jew and Gentile; his common salvation brings them to-
[16-18] gether as sons of a common Father.

You must no longer be regarded as outcasts; you are a part of the family of God; yours is the full heritage of revelation through apostles and prophets; yours the saving benefits of Christ. You [19, 20] are a part of his spiritual temple. You must be fitted and shaped to your own place, so that the whole structure, harmonious and beautiful, may rise into a perfect dwelling-place for the Spirit of God. [21, 22]

Chapter III

IT is to promote your edification in the spiritual life that I am enduring the hardships of imprisonment,—for of course [1] you know that I was entrusted with the mission of proclaiming the grace of God to you Gentiles. You know that to me [2] was disclosed the secret of God's universal benevolence, on which I have already commented in few words, by the reading of which you can perceive my acquaintance with God's saving purpose in Christ. [3, 4] In ancient times the knowledge that God's merciful designs embraced the

Gentiles, as well as the Jews, was hidden from the thoughts of men; but it has now been revealed by the Spirit to the apostles and prophets, whom God has made the chosen recipients of this knowledge, that God purposes to save the Gentiles through Christ. And this is the message which God has commissioned and empowered me to proclaim. Yes, to me, once the wicked persecutor of the Christians, has God given the great privilege of assuring the heathen that they may be saved through Christ, and of helping them to believe that the sovereign God has disclosed in Christ his loving purpose towards them. Thus by the union of all mankind in the church shall it become apparent to all supernal Powers how glorious is God's redemptive purpose in Christ, through faith in whom we come to God in trustful confidence. Such being my mission on your behalf, do not be disheartened in your zeal because I must suffer persecution; rather should you feel honored by my endurance of suffering for your sake.

That you may be encouraged I humbly pray the Father, from whom every order

of his children receives its name,¹ that in [14, 15] his abundant grace he would enrich your inner life; that through faith you [16] may have living fellowship with Christ, [17] so that, being firmly established in love, ye may be fully able to grasp, with all your fellow-believers, the boundless greatness of Christ's love for men, that all gifts of divine grace may be yours. [18, 19]

Now unto him who is able to bless us far beyond all our desires and conceptions, according to that power whereby he works within us, — unto him, in Christ, be honor rendered in his church, forever and ever. Amen. [20, 21]

Chapter IV

THEREFORE I, the Lord's prisoner, exhort you to fulfil in your life the true meaning of your Christian profession. [1]

¹ There is a paronomasia here which it is impossible exactly to reproduce in English. God is the *πατήρ* after whom every *πατριά* is named; that is, the very name *πατριά* points to God as its *πατήρ*; every order of God's creatures by its very name (*πατριά*) recognizes him as the Father. The practical import of the whole phrase is: Father of angels and men.

Be humble, meek, gentle, patient, and loving. Strive to maintain the unity which the Spirit fosters, being bound together by the tie of peace. The church, Christ's mystical body, is one, and is animated by one Spirit; the hope of salvation, to which you are summoned by the gospel, is the same for all believers. We have a common Lord; faith and baptism mean the same for us all; we have one God and Father, whose Spirit pervades and rules all Christian hearts. But, along with these grounds of unity, there is also variety in the church. Christ has distributed to us various gifts of grace. As the Scripture says, When he ascended to heaven in triumph, he bestowed gifts upon men. [Now this ascent implies a previous descent to the underworld. It implies also the identity of the One who first went down to the world of the dead and then went up to the highest heavens there to reign in glory and power.] His various gifts are illustrated by the various offices and functions in the church, such as those of the apostle, the prophet, the evangelist, the pastor and teacher. All these gifts are designed to equip his

people for their work of service and to enable them to build up his church, until [12] we all attain the ideal of unity and harmony in faith and knowledge, — the full maturity of Christian manhood, measured by the standard of Christ's own perfection. The purpose of his gracious gifts [13] is that we should not continue immature and unstable in our Christian life, so as to be susceptible to every deception and error; but that, living in truth and love, [14] we should become like him from whom we draw our spiritual life, even Christ. [15] He is the bond which binds us all together. He is the Head of a body of which we are all parts. By him each part, filling its own place and performing its own function, is made to contribute to the growth and perfection of the whole in love. [16]

Such being the nature and requirements of the Christian life, you should not live, as other Gentiles do, in wicked folly and moral blindness, estranged from God by ignorance and perversity, in [17, 18] moral insensibility giving themselves over to the indulgence of the basest passions. [19] Such a life is contrary to Christ. When

the gospel was preached to you, you were taught that discipleship to Christ requires the giving up of the old sinful life, with [20, 22] its corruptions, and the living of a new, [23, 24] inward, spiritual, and holy life.

Renounce, then, the sins which marked that former evil life. Cease lying and speak the truth, for this is a duty based [25] in our common humanity. Let not your anger betray you into sin; let no day's close find you still harboring resentment; do not allow Satan to obtain power over [26, 27] you. Those who have been guilty of stealing must cease from it and support themselves by honest labor, that they [28] may also aid their needy brethren.

Avoid all corrupt speech and employ such as shall build up the church and [29] bless the hearers. And grieve not the Holy Spirit, given you as a pledge of [30] your redemption. Put away from you every resentful and malicious passion, and imitate the kindness, tenderness, and forgiveness with which God, through [31, 32] Christ, has regarded and treated you.

Chapter V

THIS love of God is the pattern of life for you, his beloved children. Let love [1] therefore rule your life, even as it ruled that of Christ, who gave himself up to death for us, an offering acceptable in the sight of God. As Christians you must [2] wholly avoid all impurity, lust, and avarice, all buffoonery and ribald jesting, for such speech becomes you not, but rather thanksgiving. For you know well [3, 4] those who are guilty of such sins (covetousness is a kind of idol worship) have no part in the kingdom of heaven. Let [5] no man persuade you that such sins are innocent; for they are the deeds which provoke God's holy indignation against those who are guilty of them. Refuse all [6] partnership with such persons; for your former evil life, with which such vices are in keeping, is now passed, and you are now the possessors of the light of purity and truth; let your conduct be pure, for the Christian life yields moral rectitude and uprightness as its fruit. Make sure [7-9]

of what is acceptable to Christ and wholly avoid the evil life which brings no fruitage of blessing, but rather expose [10, 11] its real character. For of the secret deeds of the heathen it were disgraceful even to speak. The light of truth, shining upon them, makes their foulness manifest. And that this judgment of the light upon evil may take place, we Christians must rouse ourselves from moral stupor and become the bearers of [12-14] Christ's light to men.

Take careful heed, then, to your conduct; be discerning and make the most of your opportunities, for the times are [15, 16] evil. Do not give way to folly, but learn [17] to know the will of Christ. Do not seek the excitement of intoxication, but the joy which comes from the Spirit's indwell- [18] ing, so that you may edify one another with devout songs of praise to Christ, [19] accompanied by the melody of the heart. Render perpetual thanks to God for all the blessings which he has bestowed [20] upon you through Christ.

Observe among yourselves the proper relations of subjection and dependence, [21] remembering that Christ is your judge.

This law of dependence requires the obedience of the wife to her husband, which is involved in obedience to Christ. For the [22] husband possesses authority over the wife, even as Christ does over the church, his mystical body, which he saves. But [23] as the church obeys Christ, so let wives in all things obey their husbands. Husbands, [24] on their part, must love their wives with a love such as Christ showed in his willingness to die for the church, in order that, having purified it in the baptismal waters, he might hallow it by the indwelling of God's word, that, at [25, 26] his coming, he might set before himself his church as a pure and spotless bride. [27] With such love should husbands love their wives, — even as they cherish their own bodies. Since husband and wife are morally one, to love the wife is to love one's self. Men do not disregard, [28] but care for and preserve their bodies, as Christ also cherishes his body, the church of which we are members. Therefore, [29, 30] just as in marriage (according to the Old Testament) a man is to leave his parents and become one with his wife in wedlock, so shall Christ at his coming become

- [31] united with his spiritual bride, the church. A deep meaning underlies this language, and I apply it to the mystical union of
- [32] Christ with the church. Now, to pursue the subject no further, let each one of you (according to the analogy of Christ's love for his church) love his wife as himself, and let the wife in turn reverence
- [33] her husband.

Chapter VI

THE principle of dependence and submission in question requires children to render obedience to their parents as a

- [1] Christian duty. They are to honor their parents according to the commandment, which is the first one which has a promise attached to it; namely, that of long life in
- [2, 3] the land of promise for those who obey. And fathers, on their part, should not by harshness provoke angry passions in their children, but should discipline and
- [4] train them in the spirit of Christ.

Servants are to obey their natural superiors with a zeal which is careful to leave no duty undone, without hypoc-

risy or duplicity, as rendering service to Christ. Their service should not be [5] rendered with a mere semblance of fidelity or with a view to human approbation, but in the conviction that, as Christ's servants, their work is divinely appointed and is to be faithfully performed as a duty which they owe to God. They should remember that [6, 7] every man — whatever his social standing — shall receive from Christ the just reward of his service. And, in turn, the [8] masters must treat their bondmen with kindness, refraining from all undue severity and remembering that they, as well as their slaves, are under the authority of the exalted Christ and that he will impartially judge men without reference to their social condition. [9]

Finally, equip yourselves with the conquering power which the Lord bestows. [10] As Christian warriors, array yourselves in the panoply of God in order that you may stand your ground against the cunning assaults of the devil. For our [11] Christian conflict is not against feeble human strength, but against the super-human powers which rule this dark and

evil age, — against the wicked spirit-hosts [12] which inhabit the upper air. Wherefore put on the whole armor of God, that you may be able to withstand them in the day of battle, and, having achieved the victory over all foes, may still stand up [13] right ready for conflict. Stand forth, therefore, girded with the belt of truth, wearing the breastplate of moral uprightness and shod as ready messengers of the [14, 15] glad tidings of peace. And in addition to these equipments, take up the shield of faith by means of which you will be able to extinguish all the burning arrows [16] of Satan. And put on as a helmet the certainty of salvation and grasp the sword which the Spirit provides, the [17] gospel of divine truth. Continue to pray unceasingly and earnestly for all our fellow-Christians, and for me, that God would guide and teach me in my efforts to disclose to men the heavenly secret [18, 19] contained in the gospel for the proclamation of which I am in my imprisonment fulfilling the office of Christ's representative. Continue, then, to pray that I may deliver my message with boldness, [20] as it is my duty to do.

Now that you, as well as others, may know my condition, Tychicus, the beloved brother and faithful servant of Christ, will fully inform you. I have [21] sent him for this very purpose, that you might know how we do and that he might encourage you in the Christian life.

[22]

Peace be to the brethren, and love with faith, from God our Father, and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ with never-failing love.

*The Epistle to the
Philippians*

Chapter I

PAUL and Timothy, bondmen of Jesus Christ, to all the Christians at Philippi, together with the bishops and deacons. [1] Grace and peace from God our Father and from the Lord Jesus Christ be with you. [2]

I am thankful to God whenever I think of you. I always gladly remember you all in my prayers, for you have co-operated with me in extending the gospel from the time when you first heard of it until now. I am confident that God, who [3-5] has begun the work of your salvation, will carry it forward to its perfection at the Lord's coming. I justify this confidence [6] by my affection for you and by your sympathy and co-operation with me in my imprisonment and in the promotion of the gospel. Thus have you all shown yourselves to be sharers in the grace which Christ has bestowed upon me. I call [7]

God to witness that I yearn after you all
[8] with a Christ-like affection. I pray that
your love may grow more and more in
intelligence and discrimination, that you
may discern and approve the good, that
you may be found pure and blameless at
Christ's coming, and that you may be full
[9-11] of all good works, to the praise of God.

Now my trial and imprisonment,
brethren, so far from hindering my work
[12] of preaching, have rather promoted it.
That I was imprisoned for my devotion
to Christ has become known not only to
the soldiers of the imperial guard, but to
[13] the whole people of Rome, and my ex-
perience and success have inspired most
of my fellow-disciples with new zeal and
boldness in the proclamation of the gos-
[14] pel. But not all who preach Christ do
so from worthy motives. Some are act-
uated by envy of me; others by kind-
ness towards me. The latter work in
sympathy with me as a divinely appointed
defender of the gospel; the former are
moved by a spirit of contention and par-
tisanship, designing only to annoy and
[15-17] wound me. What shall be said of the
work of those who do this? I will only

say of it that, in any case, whether with pure or with impure motives, Christ is proclaimed and in that I rejoice; yes, and I will continue to rejoice. For I know that [18] this trial which they are causing me will result in my spiritual profit, in answer to your prayers and through the grace of the Spirit. And thus shall I realize my [19] eager longing and confidence that my efforts will not be defeated, but that now, as always, I shall act and speak with all courage, so as to honor Christ with my life, whether I give it up in his service or live to labor on in his cause. Between [20] life and death I have little care to choose. Life means labor for Christ; death means blessed fellowship with him. [21] When I think of what I might do for Christ by continuing to live — but I will express no preference. Each alternative [22] powerfully appeals to me. My personal wish would be to die and dwell with Christ; for me that would be better than living. But when I think of you and of what I can do for you, I should wish to live and labor on. And when I view the [23, 24] question thus, I am persuaded that it will be so. I shall continue with you all, that

I may promote your Christian life and your joy in believing, so that you may greatly rejoice in Christ when you have [25, 26] me present with you once more. But whether I come or not, do you act worthily of your citizenship in the heavenly kingdom, that, whether present or absent, I may learn that in unity of spirit you are standing firm and are vigorously defending the faith in Christ which the gospel [27] requires. I hope to hear that in the presence of the assaults of your enemies you display a courage which will be at once an omen of their utter defeat and a divine pledge of your victory, for God has graciously bestowed upon you the privilege, not only of believing on Christ, [28, 29] but also of suffering for his sake. In your present trials you are engaged in the same struggle in which you saw me contending when I was at Philippi, and which you now hear of my waging here in my [30] Roman prison.

Chapter II

I APPEAL to you in the name of your Christian experience, your mutual love,

your spiritual fellowship, and your affections and sympathies, to give me the joy of knowing that you continue in unity and harmony. Avoid all partisanship [1, 2] and vain ambition and cultivate humility and unselfishness. Let no one of you [3] regard merely his own interests, but let him also consult the interests and wants of others. Cherish the disposition which [4] dwelt in Christ, who, though he existed in a divine mode of being, did not regard that state of existence as something to be eagerly grasped and retained, but relinquished it and assumed the likeness of men by taking on a servant-form. Nor [5-7] was this all. Having assumed the fashion of our humanity, he stooped to suffer, in obedience to God, the shameful death of the cross. But the path of humiliation [8] proved to be the way of true exaltation, for in consequence of his self-renunciation God exalted him to a place of supremacy and dominion and bestowed upon him the highest title and dignity, and ordained that all beings should pay homage to his majesty and acknowledge his lordship to the praise of God the Father. [9-11]

Inspired by this example of Christ, con-

tinue to show the same spirit of obedience which you have always shown. Do not depend upon my presence to incite you to your duty, but now while I am absent from you, diligently seek to carry to completion the work of your salvation with

[12] all care and anxiety lest you fail. And remember that you do not strive at this task unaided. God is meanwhile working within you, inspiring your determination and directing your progress, in order that his gracious will may be accomplished in your completed salvation.

[13] Avoid complaints and dissensions, that you may provoke no censure and may show yourselves to be God's true children in the midst of a corrupt people, among whom you are to appear as luminaries in a dark world, holding out to

[14,15] others the gospel of life. Let me be able, when Christ shall appear, to point to your faithfulness as proof that my efforts

[16] on your behalf have not been fruitless. Yes, to secure this result I would willingly pour out my life as a libation, in addition to the sacrifice of your faith which you are offering to God; I can rejoice in promoting your salvation even at such a cost,

and I ask you also to rejoice and to con-
gratulate me.

[17, 18]

But I am hoping for such a favorable turn in my case that I can send Timothy to you soon and obtain news of your condition. For, besides him, I have no [19] other who would so genuinely interest himself in your welfare. For all the rest [20] are occupied with their own interests, not with those of Christ. But Timothy you [21] have tested, and you know with what filial fidelity he served me in promoting the gospel. I hope, therefore, to send [22] him as soon as I learn what turn my affairs will take. And I also hope that [23] Providence will soon open the way for me to visit you. Meanwhile, I have [24] deemed it necessary to send to you Epaphroditus, my comrade and the bearer of your bounty to me. For he [25] yearned to see you, and was distressed because he knew that you had received the report of his sickness. And, indeed, [26] he was very sick, so that we despaired of his life. But God was merciful to him and to me, and restored him and thus spared me the additional sorrow which his death would have caused. I have, [27]

therefore, the more willingly sent him to you, that you may be cheered by seeing him, and that the knowledge of your joy may lighten the burden of my present [28] suffering. Welcome him with all gladness as a Christian brother. Such as he are deserving of all respect, for in his devotion to the work of Christ he risked his life and was brought near to death's door that he might render that service of love which, had it been possible, you would gladly have rendered to me in [29, 30] person.

Chapter III

Now, my brethren, whatever your trials, continue to rejoice in the Lord. I do not hesitate to mention again an old subject, for you need to be warned with [1] regard to it again and again. Be on your guard against those shameless, mischief-making Judaizers, whose boasted circum- [2] cision I should call mere mutilation. For the true "circumcision" is a spiritual worship and service, such as we Christians practise who set no value upon mere out-

ward rites. Were any saving value to be [3] attached to these, I might lay claim to the boasted advantage. I was born and [4] reared a strict Jew; I grew up a rigid legalist and carried out my Pharisaic zeal consistently by persecuting the Christians; in conformity to the law, I fell short in no particular. But now I have [5, 6] renounced all these proud claims and supposed advantages for the sake of Christ. All my legal righteousness and [7] meritorious works I now esteem as utterly worthless compared to the saving knowledge of Christ. To me now they seem the merest refuse if only I can make Christ my own, and find my true life in fellowship with him. I renounce all [8] claim to acceptance with God on the ground of my obedience to the law, and seek acceptance and pardon solely through trust in Christ for salvation. I [9] desire only fellowship with Christ,—to rise with him to newness of life, to die with him to sin, in order that, at length, I may attain full perfection of life in his kingdom. But this high attainment is [10, 11] yet far beyond me. Still, I am eagerly pressing forward in the race in order to

reach the goal to which Christ is ever [12] summoning me. No; I have not reached it; but one thing I am doing: dissatisfied with all past attainments and bending every energy, as the athlete does in a race, I am striving to reach the high destiny to which God, through Christ, has [13, 14] called me. Let all of us, then, who know the nature and demands of the Christian life, give ourselves to this effort, and if, in any respect, any of us fall short in our ideal or effort, God will help us to correct our fault; but there is one thing we must remember: if we are to make progress, we must live up to our best present knowledge of the ideals and requirements [15, 16] of the Christian life.

Vie. with each other, brethren, in imitating me, and observe those whose conduct resembles mine. For there are [17] many, of whom I have often spoken to you and now tell you with tears, whose conduct shows them to be foes of our [18] doctrine of salvation by Christ's death. They are destined to destruction; they are slaves of appetite; they rejoice in their own disgrace; their affections are [19] set on this world. But we belong to a

commonwealth which has its seat in heaven, whence we look for the appearance of our Lord Jesus Christ to save us, [20] who, by his all-conquering power, shall transform the corrupt and perishable bodies in which we now dwell into the likeness of his own glorified body. In- [21] spired by this glorious hope, my brethren dearly beloved, stand firm in your Christian life and profession.

[iv. 1]

Chapter IV

I BEG Euodia and Syntyche to cease their variance and become reconciled. [2] Yes, I entreat you, my faithful companion, to help them to compose their differences, for these women were among my devoted helpers, along with Clement and the other faithful laborers whose names are written in the register of God's faithful people. [3]

Once and again I exhort you to joyfulness in your Christian life. Be gentle [4] towards all; the Lord's coming draws near. Be not distracted by anxious care, [5] but in prayer and praise commit your

[6] wants and desires to God. And the peace which God bestows, which, more than all human reasoning or forethought brings rest to the soul, will guard your [7] hearts and thoughts in Christ Jesus.

Finally, brethren, whatever is worthy of reverence, true, just, pure, lovely, and fair,—in short, whatever moral excellence there is, and whatever praise it [8] deserves, carefully reflect upon it. Observe my instruction and example, and [9] God shall bless you with his peace.

It is to me a sacred joy to think that after so long an absence you have again proved your generous kindness towards me,—a feeling which you have constantly cherished, but lacked the opportunity to show. It was not merely my need which made your gift so welcome, for I have learned to be contented [10] in my lot, whatever it is. I know how to be humbled by want and I know how to bear abundance. I have become accustomed to the most various outward [11] conditions. But my sufficiency is not from myself, but from him who gives [12] me strength to endure all things. But, though I am not concerned for my out-

ward condition, I count it a beautiful thing in you to show me your sympathy and aid in my affliction. And this is [14] not the first time, for you will remember well, my Philippian friends, that in my early missionary preaching, as I was leaving Macedonia, you were the only church which contributed to my support, for when I was at Thessalonica you more than once sent supplies to me. I prize your [15, 16] gift not so much for itself as for the spiritual blessing which its bestowment will bring to you. My wants are fully [17] met by your recent contribution to my need, which Epaphroditus brought,— a sweet odor of sacrifice, well-pleasing to God. God will abundantly recom- [18] pense you out of his full storehouse of blessing in Christ. To him, our God [19] and Father, be glory forever. [20]

My salutations to all the members of your church. My companions here, and all the members of the Roman church, especially those of the Emperor's household, salute you. The grace of our Lord [21, 22] Jesus Christ be with you. [23]

The First Epistle to Timothy

Chapter I

I, PAUL, a divinely commissioned apostle of Christ, send to you, my spiritual son Timothy, salutations of grace, mercy, and peace.

[1, 2]

I now repeat the exhortation which I gave you when I was about to start for Macedonia; namely, that you should warn certain false teachers from devoting their attentions to foolish myths and speculations concerning the derivation of spiritual beings, — subjects which provoke disputes rather than help men to discharge their duties as faithful stewards of God; for the goal of the gospel requirement is love pure and sincere, and faith without pretence. Some have deserted these truths and in their folly have assumed to be expounders of the divine law, without knowing at all the true import of that which they pretend to teach. Now the law of God is certainly

[3, 4]

[5]

[6, 7]

profitable if it is used according to its
[8] right meaning and intention, and it is only
rightly used when one considers that it
exists not for him who fulfils the divine
will in free obedience, but to rebuke and
restrain those who are guilty of various
sins and crimes and of whatever conduct
is contrary to the wholesome instruction
[9, 10] contained in the gospel. This is the
view of the nature and use of the law
which accords with the glorious good
news which God has now proclaimed and
with whose proclamation I have been
[11] intrusted.

Praise be to Christ, who strengthened
me and deemed me fit to enter his ser-
[12] vice, though I was one who profaned
sacred things and bitterly opposed his
cause. But he had compassion upon me,
for I did not know how sinful my con-
[13] duct was; and the abounding grace of
Christ reached even to me and produced
[14] in me the fruits of faith and love. True
beyond all question is that word,
“Christ Jesus came into the world to
save sinners,” for I was the greatest
[15] sinner. But God had mercy upon me, in
order that, in the case of a great evil-doer

such as I was, he might show forth all the richness of his forgiving grace as an illustration of the forbearance which he would show towards those who should afterwards believe on Christ for salvation. [16] Now to the one God, the glorious King of the ages, be all praise ascribed, forever. Amen. [17]

This instruction, then, my son Timothy, respecting the true Christian teaching, I now deliver to you, in accord with the predictions of your faithful service to Christ, which were formerly made. In fulfilment of them do you fight the good fight. Hold fast to Christ and to a pure [18] purpose in his service. Be warned by the loss of faith on the part of some; for example, Hymenæus and Alexander, whom I have remanded to Satan for punishment, that they may thereby be restrained from the desecration of sacred things. [19, 20]

Chapter II

THE first point, then, which I charge you to observe is that, in the public worship, all classes of men be remembered

in the prayers. Let God's guidance be asked for rulers and magistrates, that the church may enjoy the blessings of rest and peace in the practice of all Christian [1, 2] virtues. The offering of such prayers on behalf of all men is pleasing to God, since [3, 4] he desires the salvation of all. For there is one God, the Author of salvation for all, and one Mediator, Christ Jesus, who himself shares man's nature and died to save all men,—a work of grace which was destined to be proclaimed to the [5, 6] world in God's own time, and for whose proclamation I solemnly declare that I was divinely appointed as a herald and messenger that I might lead the heathen [7] to believe on Christ.

I further direct that, wherever Christian congregations assemble, the men should offer up public prayer in [8] reverence and peaceableness. Also, that the women appear in the congregation in modest guise and demeanor; not decked out in artificial ornaments and wearing costly raiment and jewels, but adorned (as Christian women should be) with the [9, 10] beauty of a good life. In the public assembly the women are to listen and

learn with all docility. I forbid them to [11] assume the function of public teachers or to assert their authority over the men in the conduct of the affairs of the church, and require that they be quiet in the assembly. For man was a prior, woman [12] a subsequent, creation of God; moreover, it was not man, but woman, who yielded to the voice of the tempter; but she [13, 14] shall realize her salvation, not by assuming the functions of public life, but by keeping, in all faithfulness and simplicity, to her allotted sphere as wife and mother.

[15]

Chapter III

THE high estimation in which the office of overseer is held in the church is quite warranted. Among the qualifications required in one who would assume this office are: purity of private life, generosity, capacity for teaching, peaceableness, freedom from greed, ability to govern his own household and to restrain his children from all lawless and froward action (for how could one

administer the affairs of the church who cannot regulate his own household?), and experience in Christian work, so that he may not, by reason of his conceit, expose himself to the divine judgment [2-6] which Satan through his pride incurred. Moreover, he must sustain a good reputation among those outside the church, so as not to fall a prey to the wiles of the [7] devil. Deacons, too, must be honorable, straightforward, temperate, free from covetousness, keeping the treasure of [8, 9] Christian truth in purity of heart. The office should not be assumed except by those whose fidelity has been well [10] proved. Their wives, also, must possess the moral qualities which have been [11] mentioned. Deacons, I repeat, must be exemplary in private and family life, for the faithful discharge of their office leads to an honorable position in the church and to the confident assurance—grounded upon faith in Christ—of the [12, 13] church's appreciation.

I am writing in the hope of visiting you soon; but if I am prevented from doing so, these written instructions will serve to show you how to regulate the

worship and government of the church, which is the support and preserver of the divine truth. And this secret of God's [14, 15] truth as revealed in Christ is confessedly deep and weighty, including (as one of our hymns expresses it) the facts of his incarnation, his attestation by the Holy Spirit, the ministration of angels to him, the preaching of his gospel to the heathen, its wide-spread reception and his glorious ascension.

[16]

Chapter IV

Now it is expressly foretold in prophecy that in the closing period of this present age some will relinquish their trust in Christ and give themselves over to the evil influences of demoniacal powers, being led astray by pretentious false teachers who are well aware of their own wickedness and guilt. Among their [1, 2] erroneous teachings is their prohibition of marriage and their insistence upon ascetic abstinence from certain kinds of food which God created for man's use, and which Christians should gratefully

[3] receive and enjoy. For all the provisions of God for man's life are wholesome, and should be gratefully accepted and used, for they are made holy by the [4, 5] partaker's solemn words of thanksgiving.

If you impress these truths upon the minds of your fellow-Christians, you will prove yourself an acceptable servant of Christ, mature in the Christian life and knowledge in which you have been nurtured. Pay no heed to the irreverent [6] and silly myths of the false teachers. Train yourself in spirituality; for though physical gymnastic has a temporary value for our present welfare, spiritual training secures benefits both for the present and [7] for the future life. This is a statement [8] whose truth none can gainsay. That we may achieve this heavenly good we toil and struggle, being moved thereto by our hope in God's salvation, which is freely offered to all; but is realized by [9] those who believe on Christ. Enforce [10] these principles in your instruction. So conduct yourself that no one shall lose respect for you on account of your youth; in public and private life set a good example before your fellow-Chris-

tians. While I am absent be diligent in [12] the public reading of the Scriptures and in the work of religious instruction. Do [13] not fail to use God's gracious gift for teaching and administration, which the Spirit bestowed upon you in accordance with a prophecy which was spoken when the body of elders, by the imposition of their hands, set you apart to your office. [14] Bear these exhortations steadfastly in mind and carefully observe them, that all may note your attainments in Christian grace and knowledge. Have careful [15] regard to your own life and to the work of instruction of which you have supervision. Be true to all the duties which I have enjoined upon you, and you will thereby further both your own salvation and that of those committed to your guidance. [16]

Chapter V

ACCORD to the persons of your charge the consideration and treatment which are appropriate to their age and position. [1, 2] Have a special care for those widows

[3] who are utterly destitute and dependent. In cases where widows have children or grandchildren who can support them, they should be enjoined to do so, thus making return for what their parents had done for them; God's blessing is promised upon such a fulfilment of filial duty.

[4] Now the widow who is wholly dependent and friendless puts her trust in God alone and worships and serves him continually; while she who gives herself up to wanton pleasures abandons

[5, 6] herself to moral death. Carefully observe these directions, that the widows of your charge cause no scandal in the

[7] church. Now with respect to the support of widows, the general principle is that each person must care for his own relatives; if he does not, he fails to show the natural affection which even the heathen

[8] exhibit. Let no widow be placed on the list of church pensionaries who does not fulfil the following conditions: She must be not less than sixty years of age, must have lived an unsullied conjugal life, and must be well attested as one who has reared and trained her own children well, shown generosity, served her fellow-be-

lievers, comforted the sorrowing, and, in short, as having lived a life of faithful Christian service. Do not enroll widows [9, 10] who are under sixty, for they are likely to turn away from Christ to worldly pleasures, and to marry again, and thus to incur the blame of forsaking their allegiance to Christ. Thus they readily [11, 12] form habits of laziness, gossiping, meddlesomeness, and recklessness in speech. [13] I therefore counsel that these younger widows marry and rear families, so as to bring no reproach upon the church; for [14] some of them have already deserted the path of the Christian life. If any Christian woman have widowed relatives dependent upon her, let her, if possible, support them, that the church may be relieved from assuming their maintenance, so that it can reserve its entire bounty for those widows who have no one to provide for their wants. [16]

Elders who faithfully perform their office of superintendency, deserve special praise, especially such as teach and preach. For the Old Testament, in saying that the ox, while threshing, should not be muzzled, recognizes the principle [17]

which Jesus proclaimed when he said that the laborer is worthy of his reward. Do not entertain a charge made [18] against an elder, unless it is supported by the testimony of two or three witnesses. When elders transgress the law [19] of the Christian life, rebuke them in the presence of the whole church, that all may be warned of the peril of such [20] action. I solemnly charge you to observe these directions and to apply them [21] without unjust discrimination. Avoid all haste in setting men apart to church offices, so as not to incur blame if they prove unworthy; preserve yourself from [22] all such partnership in their wrong-doing. Give up the ascetic rule of drinking water only, and for the benefit of your [23] health make a moderate use of wine. The sins of some men are manifest before the eyes of all and herald their coming judgment, while those of others are concealed and await the disclosure of [24] their real character. Similarly, the good deeds of some are known and recognized beforehand, while those of others, though for the time unobserved, are certain to [25] come to light at the judgment.

Chapter VI

CHRISTIAN slaves must accord to their masters all due respect and obedience, so as not to bring reproach upon the gospel. Those who have Christian masters [1] must not disregard their obligations to them on the ground that their superiors are fellow-Christians, but, rather, render them all due service just because the masters who receive the service are Christian brethren. These warnings must be emphasized in your teaching. [2]

Reverting to the errors of which I was speaking, I repeat that those who offer you a different teaching from the wholesome gospel of Christ and the doctrine which is promotive of piety, do so from pride and ignorance. They have a morbid appetite for idle disputation and wranglings, which only serve to stir up evil passions and to promote violent collisions among those base and false men who regard religion as a means of worldly gain. But the true good in life [3-5] is secured by piety coupled with a contented mind; for why should we be [6]

greedy of earthly gain? It is merely granted to man for a little while and must [7] soon be surrendered. How much better to be satisfied with the supply of our [8] needs than to crave after riches! For those who make the possession of wealth their goal in life expose themselves to many perils and evils which often over- [9] whelm them in moral ruin. For from avarice springs every sort of sin, and some have been beguiled by it into renouncing their Christian profession and have thus brought upon themselves bitter [10] pain and shame.

But do thou, the Lord's servant, avoid avarice and its consequences and pursue, [11] instead, the great Christian virtues. Manfully wage the warfare to which your faith inspires you, making the life eternal the goal of your striving, for to this were you summoned at your conversion and com- [12] mitted by your public confession of Christ. I charge you before God, the Source of all life, and before Christ, who fearlessly professed his Messiahship before the Roman procurator, to keep the Christian law unsullied and inviolate till the [13, 14] Lord's return, which, in due time, shall

be brought to pass by our great and mighty God, to whom, changeless, supremely glorious, majestic, and invisible, be ascribed praise and dominion forever. Amen.

[15, 16]

Enjoin upon those who possess worldly wealth not to be proud on this account, and not to trust in their perishing possessions, but to trust in God, who gives abundance of this world's goods, not that we may be proud over them, but that we may rightly enjoy and use them. Charge [17] them to practise benevolence, to seek the wealth of good works, to be generous and sympathetic, thus storing up for themselves, as a ground of reward, a treasury [18] of good deeds, that they may attain the true, heavenly life.

[19]

And do you, O Timothy, keep fast hold of the wholesome teaching which has been intrusted to you. Avoid the irreverent and empty word-strifes and the contradictions and conflicts of the false teachers who offer you a pretentious and spurious knowledge, by which some have already been beguiled from their allegiance to Christ. May his grace be yours.

[20, 21]

The Epistle to Titus

Chapter I

I, PAUL, whom God has bound to his service, and Christ has commissioned to promote the true faith of God's people and the right understanding of the wholesome doctrine which assures us of the blessed life, which the ever faithful God in ancient days promised to his people, [1, 2] but now in his own appointed time has revealed in the gospel which he has bidden me to preach, — invoke upon you, Titus, my true spiritual son in Christ, the blessing of God our Father and of Christ our Saviour. [3, 4]

The purpose of my leaving you in Crete was that you should supply the defects in the organization of the churches and carry out my previous instruction to provide each church with a board of elders. Remember that those only are eligible to this office who are, in their moral life, above suspicion, blameless in their [5]

marital relations, and whose children are
[6] irreproachable Christians. For the over-
seer of the church must be subject to no
accusation ; he must be neither obstinate,
nor irritable, nor quarrelsome, nor avari-
[7] cious, but generous, kind, sober-minded,
[8] upright, and self-controlled, holding fast
the wholesome teaching of the gospel,
that he may both edify believers and
[9] refute the false teachers.

For there are many self-willed errorists,
devoted to foolish and hurtful questions,
especially certain Judaizers, who ought to
[10] be silenced, — men who lead whole fami-
lies into unbelief, exercising a destructive
[11] influence, and all for the sake of base gain.
The corruption which may be found
among the Cretans is described by one
of their own soothsayers, who pronounces
them a treacherous, rude, and sensual
[12] people. It is a true indictment. There-
fore you will need to employ rigorous
measures to keep them loyal to Christ
and to prevent them from being led
astray by Judaizing speculations and per-
[13, 14] verse human distinctions and abstinences.
To those who have clean hearts all out-
ward things are clean ; but for those who

are inwardly corrupt nothing is clean, for the impure mind defiles everything. [15] These errorists pretend to have a special knowledge of God, but by their utterly corrupt, detestable, and pernicious deeds they completely belie this profession. [16]

Chapter II

LET your instruction be in accord with the healthful teaching of the gospel. Re- [1] quire the aged men to practise self-con- trol, to maintain a Christian bearing, and to evince the virtues of faith, love, and endurance. Exhort the aged women also [2] to conduct themselves in a manner befit- ting their profession, to avoid slander and excess in wine-drinking, and to instruct others in the way of Christian virtue. Bid [3] them to admonish the young women of their duty to love their husbands and children, and to be discreet, chaste, domestic, and obedient to their husbands, in order that the gospel may suffer no reproach on account of their conduct. [4, 5] Let the younger men be taught self-con- trol. Do you yourself set before others [6]

a good Christian example in all respects; let your teaching be pure, chaste, and, both in its form and matter, free from everything which is at variance with the gospel, in order that your adversaries may be disarmed by the irreproachable

[7, 8] character of your life and teaching. Bondmen should be taught to obey and to please their masters; not to object to performing their duties, nor to pilfer from their superiors, but to render them just and faithful service, that their conduct may in all respects do honor to the [9, 10] gospel. For the revelation of God's all-embracing, saving purpose, which has been made in Christ, has shown us that we must renounce the wicked and corrupt life and live purely and uprightly [11, 12] during this brief and evil age, while we eagerly expect the glorious advent of Christ, our divine Saviour, who died to save us from all sin and to acquire for himself a holy people, devoted to good [13, 14] deeds.

Demand the observance of these instructions. Permit no one to treat them [15] lightly.

Chapter III

REMIND the Christians of Crete to be obedient to their Roman magistrates, to stand ready to do every duty, not to revile any one, not to be quarrelsome, but peaceable, displaying towards all classes of men a spirit of gentleness and compassion. For before we became Christians [1, 2] we too lived in the folly, disobedience, and moral degradation of the sinful life. [3] But from this wretched life God in his goodness and love rescued us, not by reason of our good deeds, but by his grace working through the cleansing power of his Spirit, bestowed on us in Christ; thus were we saved and assured [4-6] of eternal life by God's undeserved favor. [7] Trustworthy is this word concerning God's gracious salvation, and of its meaning for conduct and character I wish you to be confidently assured, so that you may teach the believers under your charge to live a good life. These instructions are wholesome and useful; but the vain disputings, [8] speculations, and contentions of the error-

[9] ists avoid, for they are utterly profitless. A man who continues to foment discord after being reprimanded a second time, you need not further admonish, since it is evident that he is deliberately sinning with a full consciousness of his guilt, and [10, 11] cannot be recovered.

When Artemas and Tychicus arrive in Crete, be sure to come and visit me at Nicopolis; for I purpose to spend the [12] winter there. Take pains to equip Zenas and Apollos for their journey, so that they [13] may be provided with whatever they need. And let our fellow-believers in Crete be careful to practise benevolence for the relief of those in want, thereby showing [14] that their faith is living and productive.

All my companions salute you. Give my greetings to my beloved fellow-Christians. Grace be with you all.

*The Second Epistle to
Timothy*

Chapter I

PAUL, a messenger of Christ, divinely set apart for the promotion of the gospel, to my dear child Timothy; the favor and blessing of God and of Christ be with you.

[1, 2]

I thank the God of my fathers whom I also faithfully serve, as I constantly remember you in my prayers and think of the tears which you shed at our parting, and eagerly long for the joy of seeing you,—I am grateful to God, I say, for [3, 4] the news which I hear, that you are illustrating and reproducing the sincere faith which both your grandmother and your mother possessed. My confidence in [5] your devotion leads me to remind you to put to use the equipment for service which God graciously bestowed upon you at your ordination. For the Spirit [6] which God has given us does not produce timidity, but courage, self-denial,

[7] and self-restraint. Do not shrink from defending the gospel of Christ nor from acknowledging your relation to me, his imprisoned apostle, but prove yourself my fellow-sufferer for the gospel, through the grace of God, which will strengthen

[8] us for every trial. For to such endurance are we urged by the fact that God has saved us, not because of our deserving, but according to the gracious purpose which he formed before the world was and has now realized in the coming of Christ, who has vanquished death and assured us of a blessed life through the gospel for the proclamation of which

[9-11] I have been divinely commissioned. Therefore do I suffer courageously in the service of Christ, for in him I have an unwavering trust, and rest assured that he will safely keep the sacred trust which I have reposed in him until the day of his

[12] appearing. Let the healthful teaching which I have given you serve as your

[13] guide in your Christian life and work. Faithfully fulfil your divinely appointed work of preaching and teaching by the help of the Spirit which God gives

[14] you.

You know how I have been forsaken by all the Asian Christians,—among them Phygelus and Hermogenes. The [15] Lord's blessing be upon the household of Onesiphorus, who often comforted me, and did not forsake me because of my imprisonment; but when he came to [16] Rome was all the more careful, on that account, to search me out and visit me,—may he meet with favor from Christ at his coming,—and of his kind services to me at Ephesus I have no need to tell you.

[17, 18]

Chapter II

UNLIKE those who have proved unfaithful, do you, my spiritual son, prove yourself a courageous champion of the gospel through the strength which Christ imparts. The teachings which [1] you have heard me expound, and which many others have attested, intrust to reliable men, who also have the gift for instructing others. Like myself, you are [2] a soldier of Christ; you must join me in suffering in his service. A soldier must [3] keep himself free from all occupations

except those of military duty, in order [4] that he may please his commander. It is not enough for the athlete to take part in the games; if he is to win the prize, he must contend according to the [5] laws of the contest. The farmer who toils hard in tilling the soil has the first [6] right to the product of his labor. Note well the meaning of these illustrations, and the Lord will enable you to apply them [7] in your work. Recall for your encouragement the triumph of Christ, the Son of David, over death,— the central truth of that message for whose sake I am imprisoned as an evil-doer; but the gospel [8, 9] itself goes on its way unfettered. Confident in its power and victory, I can patiently endure all manner of hardships, if, thereby, I may promote the spiritual good and the final salvation of my fellow-[10] believers. It is a trustworthy saying: “If we shared Christ’s death, we shall share his life; if we share his suffering, we shall share his glory; if we prove false to him, he will disown us; if we are untrue to him, he is never untrue to himself, for he cannot be false to his [11-13] own nature.”

Enjoin upon those under your instruction to be true to Christ and solemnly warn them to avoid profitless disputes which can only prove destructive to faith. [14] Spare no pains to prove yourself in God's service a well-tested and acceptable worker, correctly teaching and applying the truth of the gospel. But avoid the [15] fruitless disputings of the false teachers, for they will go further and further in their impiety, and their teaching will spread in the church like an eating ulcer. [16] Such men are Hymenæus and Philetus, men who have wandered from the path of truth in teaching that the resurrection is a thing of the past, thereby shaking the confidence of some in a future resurrection. However, the church which [17, 18] God has established stands unshaken, and on its foundations are inscribed the divine declarations: "The Lord knows his own," and, "Let those who confess Christ live a righteous life." Now just as in a great [19] mansion some of the utensils are made of costly and some of cheap materials; some for higher and some for lower uses, — so in the congregation there will be found both genuine and spurious, both

Chap. 3.] The Epistles of Paul

[20] useful and useless, Christians. If now a believer will keep himself free from the companionship of these counterfeit believers, he will prove himself to be a valuable instrument for the Lord's work, always ready for every honorable service. Beware of those evil desires to the power of which the young are especially exposed; cultivate the virtues of righteousness, faith, and love, and preserve harmony with all sincere worshippers of our Lord. Avoid senseless and profitless disputings which only engender angry contentions. The Christian minister must not be contentious, but amiable, devoted to teaching, patient, in kindness reproving those who oppose the gospel, in the hope that they may be brought through repentance to a true experience of salvation, and may be saved from the toils of Satan, whose captives, forced to do his bidding, [24-26] they now are.

Chapter III

I WOULD remind you that in the closing days of the present age we must look for [1] special outbreaks of wickedness. Every

base and violent passion, every moral corruption and perversion, will find expression, and counterfeit piety will abound. Have no fellowship with those who illustrate such wickedness. For it is men [2-5] of this class who insinuate themselves into houses and captivate weak and base women, who are eager for novelty, but incapable of attaining a real apprehension of divine truth. As the sorcerers Jannes [6, 7] and Jambres sought to hinder the work of Moses, so do these corrupt and faithless men resist the progress of the gospel. [8] But their evil purpose will be foiled, for their senselessness, like that of the magicians, shall be plainly exposed. In contrast to the course of these false teachers, recall the example of my instruction, experience, and suffering for the gospel, for those who will be true to Christ must suffer for his sake. Quite different is it [10-12] with those wicked and self-deceived impostors who plunge into ever deeper depths of wickedness. But do you remain true to the teaching which you received from your parents, and remember how from early youth you were trained in the knowledge of the Sacred Scriptures

Chap. 4.] The Epistles of Paul

which, when read in the light of faith in Christ, are able to show you the true way [14, 15] of salvation. Since all Scripture is divinely inspired, it is useful for increasing our knowledge, for rebuking our sin, and for disciplining us in the religious life, so that the Christian man may be adequately equipped for every service to [16, 17] which he is called.

Chapter IV

I ADJURE you before God and before Christ, the Judge of all men,—yes, in the prospect of Christ's coming to judgment and of his glorious reign, I adjure you to be constant and faithful in your work of [1, 2] preaching, teaching, and admonition. For the days are coming when professing Christians will lose their interest in the healthful doctrine of Christ, and with eager and morbid curiosity will run hither and thither after various teachers to please their fickle desires, and will desert the gospel and take up with the [3, 4] myths of the false teachers. But do you be prudent, patient, and faithful in

your work as a preacher and servant of Christ. For my blood will soon be [5] poured out in martyrdom; I am on the point of leaving this world to be with the Christ. My conflict is over; I stand at [6] the goal; through all hardships and temptations I have continued loyal to Christ; nothing now remains for me [7] but to receive the reward of perfect blessedness which our Lord will confer when he comes in judgment and victory, — a reward which he will give not to me alone, but to all who have set their hearts on his manifestation and triumph. [8]

Make every effort to visit me soon; for Demas in his desire for earthly good has deserted me and gone to Thessalonica. Both Crescens and Titus have also gone, and I have only Luke left. Bring Mark with you when you come, for his services are useful to me. I have [9-11] sent Tychicus to Ephesus. When you come, bring me the travelling-mantle which I left at Troas; also the papyrus-books, and especially the parchment-rolls. The brass-founder Alexander did [12, 13] me serious injury; the Lord reward him as he deserves. Be on your guard against

him, for he has been a bitter opponent of
[14, 15] my statements. At my first appearance
in court no one espoused my cause, but
all abandoned me; I pray that God
[16] may forgive them. But the Lord Jesus
was my Helper and gave me courage and
boldness, so that the gospel was pro-
claimed in the capital and the knowledge
of it extended to the heathen; and I was
saved from the danger which threatened
[17] me. And the same faithful Master will
save me from all harm and make me a
sharer in his celestial glory. To him be
[18] praise forever. Amen.

My greetings to Prisca and Aquila and
to the family of Onesiphorus. Erastus
stayed at Corinth, and Trophimus I left at
[19, 20] Miletus sick. If possible, come to see
me before winter comes on. Eubulus,
Pudens, Linus, Claudia, and all my fellow-
[21] believers send you their greetings. May
the Lord Jesus bless you with his pres-
ence! God's grace be with all the
[22] congregation!

The Epistle to the Hebrews



Chapter I

IN ancient times God partially revealed himself by various methods to the Jewish people through men specially chosen to [1] declare his will; in these closing days of the present age he has revealed himself to us in no less a person than his Son. To this Son, his agent in the world's creation, God has given supreme and universal dominion. In him shines forth the [2] radiant glory of God; he bears the impress of the divine nature; his will supports the order of the world. When, now, he had finished his redeeming work for man, God exalted him to the seat of honor and power. By this exaltation it [3] was shown that to him belonged a higher dignity than had ever been accorded to the angels, for he bears the high title of Son, which is not given to them. In the [4] Old Testament we do not find Jehovah represented as applying this title to

angels; but he does so apply it to the [5] Messiah. Moreover, the angels are bidden by Jehovah to render homage to Christ, when he shall return to earth in [6] glory and triumph. Messiah's superiority to the angels is further recognized in the Old Testament. They are there likened to the swift and subtle powers of [7] nature; but prophets speak of Christ as possessing supreme and universal dominion. Their language could be applied to no angel. Further: The creation [8, 9] of the world and perpetuity of life are attributed to him; Jehovah describes him as occupying the seat of authority and wielding the sceptre of dominion over [10-12] all foes; while to the angels of every rank is assigned the humble position of ministering in the interest of those who [13] are to become partakers of his salvation.

Chapter II

SINCE Christ is so superior to the angels in office and authority, we ought to hear and obey his message with even greater reverence than is due to the law which

angels introduced. Now we know that [1] God severely punished all disobedience to the law given on Sinai; with how much greater rigor will he treat indifference to the clearer and fuller revelation of his will in Christ, — a saving revelation, which was presented, in the first instance, in the teaching of the Lord Jesus himself, and was then securely transmitted to us by his immediate disciples. This message of salvation through [2, 3] his Son God attested by miracles and by bestowing upon those who received it such spiritual endowments as suited his gracious purpose. [4]

There is a further proof of Christ's superiority to the angels: God has not accorded to them dominion over the coming Messianic age. But has he granted it to Christ? Let us see. One [5] Scripture writer does, indeed, speak of man's weakness, insignificance, and inferiority to the angels, but, notwithstanding [6] this, he goes on to assert that God has exalted him to a place of dominion and authority. The language used is very strong; he describes his sovereignty as extending to "all things." Now, we

do not yet see man exercising any [7,8] such dominion as is here described. This exaltation is realized only in Christ. In him is fulfilled both the humiliation and the exaltation of which the Psalmist speaks,—the former by his stooping to suffer the death of the cross, the latter [9] by his glorification. Now the temporary humiliation of Christ below the angels is no argument against his real supremacy over them. It was a necessary condition of his accomplishing his saving work for man that he should pass through a [10] career of suffering. For both Saviour and saved have a common Father,—God; hence the Saviour does not scruple to address men as his brothers, expressing, in [11,12] common with them, his trustful dependence on Jehovah, and naming himself as the elder brother of the children of God. Since the men whom he came to save were possessed of a weak and perishable nature, he also himself took upon him human frailty, in order that by himself submitting to death he might render powerless him who introduced death into [14] the world, that is, Satan, and might free men from their perpetual bondage to the

fear of death. For, indeed, he did not [15] come to earth to save angels, but men. [16] Therefore it was necessary that he should enter into human conditions and limitations, in order that he might fulfil his priestly office of atonement on behalf of the people, in perfect sympathy with all their sin and need. For since he has [17] himself passed through a career of moral trial, he is able to help those who are undergoing temptation. [18]

Chapter III

IN view of the position and purpose of Christ which have been described, do you, fellow-members of the Christian commonwealth, give careful heed to him who has introduced and ratified the new gospel dispensation, namely, Jesus, who [1] has as faithfully accomplished his divinely given mission on behalf of man, as did Moses his work as a leader of the people of God. But to Christ God assigned a [2] dignity and authority as much higher than that given to Moses as the position of one who organizes and regulates a

household is higher than that of the servants within it. Now just as every household must have some administrator in charge of it, so must God's spiritual household; and it is God himself who presides over his family and, in various periods, gives to one and another his [3] position and function within it. Now in thus arranging for the administration of his household God made Moses a servant, and he faithfully performed the service of bearing testimony to truths which were [4] to be more fully revealed through Christ; but to Christ he gave the authority which belongs to a Son, placing him in complete control of his spiritual family,— of which we are members, if we persevere in our loyalty to Christ and in our confident expectation of his kingdom, until his [5] coming. Now the Scripture describes the indifference and disobedience of the people under the leadership of Moses, in consequence of which Jehovah declared that they should not enter the promised [6] land. Therefore, do you, my Christian brethren, beware of disloyalty and disobedience to One who possesses so much higher a dignity and authority than [7-11]

Moses had. Be warned of the dangers of [12] unfaithfulness, in this your day of opportunity; lest any of you be seduced by sin into disloyalty to Christ. For we shall [13] share in blessed fellowship with Christ if we persevere in trusting him till his coming. Heed, then, the solemn warning [14] against unfaithfulness which was given to the Israelites, and do not repeat the sin of which they were guilty in the wilderness. But how general was the [15] disobedience of which I have spoken? Was it not universal? And was not God [16] angry with Israel for her sins in consequence of which so many perished in the desert? And did not God utter a solemn [17] oath that these faithless people should not see the promised land? Thus we see [18] that it was unfaithfulness which prevented them from entering Canaan, and we should beware of repeating their experience. [19]

Chapter IV

THE failure of the Jews, through their unbelief, to enter the promised land should be a warning to us, lest we, like

them, should fail to attain the proffered

[1] peace and blessedness of Christ's kingdom. For we Christians have had a divine promise of rest proclaimed to us, as the Jews did through Moses; they did not heed the message addressed to them, but received it only with incredulity. Let us

[2] not follow their example. We conclude that the rest of God was destined to be realized by the followers of Christ; the Jews were excluded from it, as the Psalmist says, although it was fully prepared and waiting from the creation of

[3] the world. For that there was a Sabbath rest of God from the beginning is implied in the Scriptural word about God's resting after creation, and in the refusal of God

[4, 5] to permit the Jewish people to enjoy it. The case stands thus: God has prepared a Sabbath rest for his people; the Jews by their faithlessness forfeited it; yet the Psalm which speaks of the "to-day" of opportunity and warns against disobedience implies that the rest in question is

[6, 7] still available. For if the Jewish people under Joshua had realized the real rest of God, the Scripture, so long afterward, would not have spoken of it as still un-

entered and unenjoyed, as the Psalmist does when he proclaims another "to-day" of God's favor. We therefore conclude [8] that this rest has been reserved till now, and is available for believers in the Messiah. Such a blessed repose in [9] Christ's kingdom as I speak of is possible for us, for whoever enters the rest of God rests from the toils and labors of his life as God rested after creation. Such being [10] the glorious prospect which is open to us, let us beware of disobedience and failure. [11] For God's requirements are strict and severe. His messages and commandments are living and effective, and they pierce and search the inmost recesses of our life. None can escape his all-seeing [12] eye; all unbelief and disobedience are perfectly known by him to whom we are accountable. [13]

Since, then, we have so exalted a Mediator, Jesus, our risen and glorified Lord, let us continue loyal and faithful to him. For though he is so highly exalted, [14] yet he is full of compassionate feeling for our weaknesses; he has passed through a full course of moral trial like our own, without yielding to sin. We may there- [15]

fore fearlessly approach his heavenly seat in the assurance that he will receive us with favor and will strengthen us to resist and overcome the power of evil when we [16] are tempted.

Chapter V

THE priest who is to intercede with God on behalf of men and to offer sacrifices in atonement for sin, must himself [1] be a man; he must be able to sympathize with men in their weakness and sin, because he is himself acquainted by ex- [2] perience with human frailty, and on this account he must offer sacrifices for his [3] own sins as well as for those of others. Moreover, the priest must not assume his office, but must take it by appointment [4] from God, as Aaron did. Now Christ fulfilled these conditions of the priestly office; he did not grasp the honor of the priesthood, but God who, in Scripture, is described as exalting him to his Messianic throne and as attributing to him a perpetual priesthood, appointed him to the [5,6] office. He also fulfilled the first condition

of exercising the priestly office by enduring, in his human life, the severest trials and sufferings, by which he was disciplined in obedience to the will of God, perfectly fitted for his work as Saviour of men, and exalted to the dignity of a perpetual priesthood.

[7-10]

It is difficult to make plain to you the meaning of this priestly office of Christ because of your immaturity in Christian knowledge. For although you have been [11] Christians long enough to have become the instructors of others, you need yourselves to be instructed in the very elements of Christian doctrine; you are mere children in the apprehension of the gospel. [12] For he who can receive only the rudiments of Christian teaching is a mere child in understanding. But the deeper mysteries [13] of our faith are appreciated only by the mature Christian who is trained in discriminating between what is useful and what is worthless in religious teaching. [14]

Chapter VI

LET us leave behind this elementary stage of Christian knowledge and go on

towards maturity; let us cease to limit our attention to those primary truths in which, by this time, we should all be well [1, 2] instructed. And this progress to higher stages of knowledge we shall achieve — [3] with God's blessing. I exhort you the more earnestly to make this progress, because if you do not go forward you are in danger of going backward and forsaking Christ altogether. I warn you that if, after having made a beginning in the Christian life, as you have done, you now desert the gospel, you will find no other means of salvation; you will be treating with contempt the only One who is able to save you. You will but show how thankless you are, — like the soil which heaven blesses with frequent showers and which [4-8] brings forth only briers in return.

But though I thus warn you against deserting the gospel, I do not believe, my brethren, that you will thus renounce [9] your allegiance to Christ. You have shown, and are still showing, your love to God by your services done to his people, [10] and he will bless and reward you for this. I trust you will persevere in your Christian faithfulness and confidence, and that with

God's faithful people you may share in the blessedness of Messiah's kingdom at his coming.

[11, 12]

When God assured Abraham of a numerous posterity, he confirmed his promise by a most solemn oath taken in the name of his sacred honor. Abraham confidently believed the promise, and it came true. His promises to us are [13-15] equally sure. For as men make their oaths, by which they would confirm their statements, in the name of some one greater than themselves, so God, in order to give the most absolute assurance to his people, confirmed his promise by an oath. [16, 17] Thus he has given us a double assurance, by his promise and by his oath, in order that we who have placed our hope of salvation in Christ might be kept secure in our confidence, as a ship is held by its anchor. Let this steadfast hope bind us to that spiritual and heavenly world into which Jesus, our advocate and priest, after the order of Melchizedek, has now entered.

[18-20]

Chapter VII

THAT Christ's priesthood is fitly typified by that of Melchizedek is seen in the fact that in the name of Jehovah this royal priest pronounced a blessing upon Abraham, the head of the Jewish nation, and received from him, as an expression of honor and homage, tithes of the chief spoils of war. This fitness is also seen in the meaning of the priest's name, "king of righteousness," and in the meaning [1, 2] of the name of his city, "peace." The parallel extends further: Melchizedek suddenly appears on the field of Old Testament history, and as suddenly disappears, — a priest, not by descent, but by some higher right, suggesting the priesthood of him whose office is bound [3] up with his essential, changeless life.

Reflect, now, upon the superiority of Melchizedek's priesthood, as compared with that of the Levites. They, indeed, receive tithes from those who, like themselves, are sons of Abraham and who are therefore equal to them in rank,

and thus have a certain relative pre-eminence accorded to them; but Melchizedek, whose priesthood does not rest upon human descent, received tithes from the great patriarch himself and took the part of a superior in pronouncing blessing upon him. Moreover, the [4-7] Levitical priests are subject to death, but of the death of Melchizedek the Old Testament says nothing. Yes, I may [8] even say that, in a certain sense, Levi himself paid tithes to Melchizedek, for Levi, though yet unborn, may be regarded as rendering homage to Melchizedek in the person of his ancestor Abraham.

[9, 10]

We have further proof of the inferiority of the Levitical priesthood: If that priesthood, on which the whole Old Testament system was based, could have secured the end which it proposed,—the reconciliation of men with God,—then no other priesthood would have been needed; but it could not; that priesthood must therefore give place to another. Now, since the whole system rested upon the priesthood, the change in the priesthood must involve the abrogation of the

[11, 12] whole system. How radical this change was is seen in the fact that the new priest, Christ, comes from another tribe than that of Levi and rests his claims on wholly different grounds from those of [13, 14] descent. And that with this change in the priesthood the whole Mosaic economy disappears, is still further evident from the fact that the new priest is of a different order from the old, and that his office rests upon a unique basis. He was not made priest by a rule or statute, but in virtue of an inherent, imperishable life; accordingly his priesthood is [15-17] described as changeless and perpetual. Thus the old, imperfect, priestly institute passes away, and with it the system of which it was a part; and we see that a secure hope of attaining the goal contemplated by the law is first attained under [18, 19] Christianity. Moreover, the superiority of Christ's priesthood, as compared with that of the Levitical priests, is shown by the fact that he, unlike them, was declared a priest by the solemn oath of Jehovah; it follows that the covenant under which he ministers is far superior to the Old [20-22] Testament system. Another point of

difference is that the Levitical priests stand in an order of succession and are subject to death, while Christ's office is grounded in his immutable life. This [23,24] qualification enables him to complete the work of salvation for all who accept his mediation, since his ministrations on their behalf are uninterrupted. [25]

For the completion of our salvation we needed the ministrations in the heavenly sanctuary of such a perfect priest as Christ is,—One who does not need, as the Levitical priests do, to offer sacrifices for his own sins as well as for those of others, nor, like them, to repeat his sacrifice over and over again; for the priests of Judaism were frail and sinful men, while the priest of the new covenant whom Jehovah has appointed by his oath is a Son, perfectly fitted for his saving work.

[26-28]

Chapter VIII

A LEADING point in my whole argument respecting the superiority of Christ's priesthood is that he officiates, not in this lower, earthly temple, like the Levitical

priests, but in the upper, heavenly sanctu-
[1, 2] ary. I speak of Christ as a ministering priest; now the very meaning of a priest is one who offers sacrifices; wherefore, as
[3] a priest, Christ must offer a sacrifice. Now it cannot be on earth that he fulfils this priestly function, because the priestly office on earth is already filled; it must be in the upper, spiritual tabernacle that he ministers,— the true sanctuary, of which the Mosaic tabernacle, whose construction Jehovah directed, was but a typical representation.
[4, 5] This heavenly priesthood is as much superior to its earthly counterpart as the new covenant with which it is connected is superior, in the hopes and blessings which it offers, to the old covenant. For if the Old Testament system had been perfect, it would not have been supplanted
[6] by a new dispensation. But it was not, and its imperfection is recognized by its own representatives, the prophets, who describe Jehovah as promising his people a new covenant, which shall be different from that which he gave them on Mount
[7] Sinai. The marks of this new order which Jehovah promised are, that it shall be a system of inner law rather than of outer law,

that it shall aim at making the knowledge of Jehovah universal, and that it shall be a dispensation of grace and forgiveness. [10-12] Now, when the coming of a new system is thus foretold, it is evident that the speedy abrogation of the old is implied; and if the prophet, so long ago, could speak of this change as imminent, we must conclude that by this time it is near its consummation. [3]

Chapter IX

Now the Old Testament system had its various arrangements for worship and its visible earthly sanctuary. The tabernacle [1] in the wilderness consisted of two parts: an outer one, called the holy place, and an inner one, called the most holy place, each with its appropriate arrangements and furnishings, which it does not now concern us to describe in detail. This being the construction of the tabernacle, the priests were allowed at all times to enter the outer court and offer their sacrifices, but into the innermost part only the high-priest could enter, and he but once a year,

when he made atonement for his own sins [6, 7] and for those of the congregation. Now this arrangement by which the most holy place was made so inaccessible was a symbolic expression of the fact that, under the old system, free access into the immediate presence of God was not yet permitted, and that the perfect religion had not yet [8] been introduced. The sacrifices which were offered under the old covenant bore in themselves the marks of their imperfection; they were outward and temporary, and could not cleanse and renew the [9, 10] heart.

Now, the ideal religion towards which the Mosaic economy pointed, Christ has introduced. His ministry on our behalf is not performed in an earthly and temporary sanctuary, but in the heavenly temple, the immediate presence of God. The sacrifice which he has offered was not that of animals, but that of his own life, and in the heavenly world he is now acting as [11, 12] the Mediator of our salvation. For if the sacrifice of animals was accepted, under the old covenant, as accomplishing a ceremonial cleansing, how much more shall the perfect spiritual sacrifice of the spot-

less Christ accomplish the real purification of the inner life. By means of this [13, 14] perfect sacrifice Christ has introduced a new order, which, by reason of the efficacy of his death for those who lived under the imperfect Jewish dispensation, is able to secure the perfect salvation of all God's people. This death of Christ was necessary, for a testament¹ is only rendered valid and put into effect by the testator's death. Accordingly, we find much said [15] about death in connection with the old covenant; in fact, death by the shedding of blood is a constant factor in the carrying out of that system and an essential characteristic of its worship. [18-22]

These considerations emphasize, by analogy, the necessity of Christ's death. As the lower sanctuary, the symbol of the true, was ceremonially purified by sacrifice, so the most holy place on high must be made ready and accessible for believers by the perfect sacrifice of

¹ There is here a play on the word διαθήκη, — which may mean either covenant or testament. The writer uses the word in the former sense except in vv. 16, 17, where he passes over to the other meaning, which was better adapted to the purpose of his argument.

[23] Christ. For Christ's priestly ministry is performed, not in an earthly sanctuary, but in the very presence of God in

[24] heaven; nor does he need to repeat his sacrifice, as the Jewish high-priest did; for had his priesthood been like theirs, his death would have needed to occur many times during the course of human history; but since his priesthood is so superior, it was only necessary that he should make one final and effectual

[25, 26] sacrifice for sins. And just as men die but once, and thereafter follows, not another death, but judgment, so Christ has died once for the sins of mankind, and when he comes to earth again, will not come to die a second time, but to complete for his followers the work of

[27, 28] their salvation.

Chapter X

SINCE the Jewish sacrificial system deals only with types of the true, spiritual realities, it is evident that it could not, by its repeated ministrations, complete the salvation of those who par-

ticipated in its rites. The perpetual [1] repetition of its sacrifices is itself a proof that it could not effectually and permanently accomplish its object. The fact [2] that every year, on the great day of atonement, confession of sin is made, shows that the people had not attained the full consciousness of pardon. And, [3] no wonder, for, in the nature of the case, animal sacrifices could not purify the moral life. Accordingly, we find the [4] Scripture describing Christ's work as consisting, not in burnt sacrifices, but in the sacrifice of perfect obedience to God. The old method of approach to God he has done away, and has opened the new path of obedience by which we are fully forgiven and sanctified. How great the [5-10] difference! In the Old Testament we see the priests constantly repeating these ineffectual sacrifices, whereas under the new dispensation we see Christ offering one final sacrifice for sin and then taking his heavenly throne and carrying to completion his saving work. For by one effectual sacrifice he has provided a perfect salvation for those who believe on him. [11-13] How plainly are the greatness and suffi-

ciency of this saving work pictured in the prophet's proclamation of forgiveness and moral renewal as the chief characteristics of the gospel! Now where these results are attained, there can be no [15-18] further occasion for expiatory sacrifices.

Since, now, the immediate presence of God, the most holy place of the upper sanctuary, has been made accessible to us by the rending of the veil of the Saviour's flesh, and since he now officiates as priest on our behalf in the [19-21] heavenly temple, let us come to God in all sincerity and confidence, since we have been purified from sin by the perfect sacrifice and consecrated to God in [22] baptism. And let us steadfastly adhere to the assurance of salvation given us in Christ, for this promise of God will not [23] fail of its fulfilment. And let us seek to promote in one another the spirit of [24] brotherhood and of benevolence; especially let us not cease our regular attendance upon the meetings of the Christian assembly, as some are doing, but encourage one another in the Christian life, the more so as the day of the Lord's [25] coming draws near.

For if we deliberately abandon the true way of salvation which Christ has opened to us through his death, we shall find no other means of salvation; after [26] such an apostasy there will remain for us only the terrible prospect of the divine judgment, when God's fiery indignation will consume his foes. The law of [27] Moses summarily punished apostasy—when attested by two or three witnesses—by the penalty of death; how much [28] more terrible will be the penalty which he shall deserve who has treated the Saviour with contempt, despised, as if it were impure, his holy sacrifice, and scorned the work of the divine Spirit in the church. The penalty of such dis- [29] obedience cannot be escaped, for in the Scripture Jehovah solemnly declares that he will punish his foes and vindicate his people, and it is a terrible thing to expose oneself to his punitive judgment. [30, 31]

Remember how in the first days of your Christian life you patiently suffered persecution for your faith, both by enduring abuses and assaults, which exposed you to public contempt, and through your efforts for the alleviation

[32,33] of the sufferings of your fellow-believers. Such was your devotion to Christ at that time that you actively sympathized with those who were imprisoned for Christ's sake and cheerfully submitted to the plundering of your property, being sustained by the thought that you had a precious and eternal inheritance in heaven. Do not now forsake this zealous and courageous Christian confession which carries with it the assurance of [35] eternal blessedness. For steadfast endurance is necessary, in order that when you have proved yourselves faithful to the divine requirements, you may enter into [36] the possession of the promised blessing. For soon the Lord will come, and then the steadfast devotion of the faithful believer shall prove his passport to eternal [37,38] life, but the apostate God will reject. But I am confident that you and I, my readers, do not belong to that class who renounce the gospel and so forfeit their salvation, but are among those who are persevering in loyalty to Christ and will [39] inherit the promised blessedness.

Chapter XI

Now this trust in God's promises of which I speak, is a firm confidence that what is hoped for will come to pass, the assured conviction of the existence of invisible realities. It was just this inner persuasion for which the Old Testament saints were distinguished. It is only by a conviction concerning the unseen that we are able to believe in the creation of the world by the power of God, whereby the visible order came into existence without being made from pre-existing materials. It was because Abel had faith that God estimated his offering as more worthy than Cain's, and, looking with favor upon his sacrifice, pronounced him accepted; and by his faithful example, though dead, he still summons us to imitate him. It was by reason of his faith that Enoch was taken up alive to heaven. The Scripture declares that his life was well-pleasing to God; he must therefore have had faith, for without faith one cannot be well-pleasing to God,

for he who approaches God in worship must believe that he exists, and that he will bless and save those who seek his [5, 6] favor. It was through the exercise of faith that Noah, being divinely instructed concerning future events and in devout trust in God's word, made ready an ark for the salvation of his family, by which trust in God he set the wickedness of the world in clearer light by contrast with his own conduct, and acquired the title of one who was accepted with God in [7] accordance with his faith. Moved by faith, Abraham, when God summoned him, went forth to seek a home in an [8] unknown land. With persistent confidence in God he remained a stranger in the land which had been promised him as a possession, being without a permanent home in the country, along with his family, to whom the divine promise also [9] related; for his hope was set, not on an earthly dwelling-place, but on the heavenly city of God. In consequence of her [10] faith, Sarah, who had been unbelieving, was divinely empowered in her old age to bear a son, because she believed that [11] God would keep his promise, in fulfil-

ment of which there has been born to Abraham, notwithstanding his advanced age, a posterity as countless as the stars in the sky or the sands on the sea-shore. [12] It was in keeping with their confidence in God that Abraham and his family, although they died without having themselves received the blessings which had been promised them, yet beheld and rejoiced in them as certain to be fulfilled in the distant future, and regarded this world as but their temporary dwelling-place. [13] For those who take this view of the present life do certainly show thereby that their expectations are fixed upon a permanent home beyond. If now in calling [14] themselves but temporary sojourners, they had referred to their absence from the former home which they had left, they might easily have returned to it. [15] But since they did not refer to that earthly country, it is evident that they were longing for a heavenly home, on which account God owns them as his children, for he has prepared them a home in heaven in which all their longings will be satisfied. [16]

It was through the power of faith that

Abraham, when he was put to the test, offered to God his son Isaac as a sacrifice; yes, it was because he implicitly trusted God's word that he was willing to sacrifice his only son, the child of promise, through whom God had assured him that [17, 18] his numerous posterity should be founded. He reasoned that if it were necessary to the fulfilment of this promise, God would even raise Isaac from the dead, and, indeed, in rescuing him from imminent death, God did, as it were, raise him up [19] from the dead. Through faith Isaac, in his dying benediction upon his sons, declared with confidence what should be [20] their future lot and relations. By faith Jacob, in his last hours, pronounced his blessing upon Joseph's two sons, forecasting their destinies, and, supporting himself in his weakness upon his staff, [21] reverently thanked God for his goodness. It was faith which moved Joseph, when his death drew near, to speak of God's promise to deliver Israel from Egypt and to give direction concerning the removal [22] of his body to Canaan. It was the belief of Moses' parents that God had some great purpose to serve in the life of the

beautiful child, which led them to conceal him for safety during three months, and this they did in direct opposition to Pharaoh's command. It was due to his [23] faith in God that Moses, when he grew up, disdained the honor and power which might have been his as the reputed son of a royal princess, preferring to share the hardships of God's people rather than to enjoy the temporary sinful pleasures of Pharaoh's court; for he judged that to suffer for righteousness' sake, as Christ did, was a far greater good than to possess all the wealth of Egypt, because his eye was fixed upon the promised heavenly blessedness. It was faith which led him to flee [24-26] from Egypt, confident that God would save him from the king's wrath; for the clear conviction of God's presence made him strong and courageous. Through [27] trust in God's promise he observed the passover and sprinkled the door-posts with blood in order that the destroying angel should not smite the children of God's people. It was in consequence of [28] their faith that the Israelites were enabled to pass through the Red Sea as on dry land, while the Egyptians, in the effort

[29] to pursue them, were overwhelmed. It was due to faith on the part of Israel that God overturned the walls of Jericho after the people had marched around them [30] daily for seven days. It was Rahab's belief in God which saved her, through the friendly reception of the spies, from the fate of the inhabitants of Jericho, who [31] refused to open their city to the Israelites. But why continue the enumeration of examples? It would take too long to describe all the heroes of faith, such as the judges and the prophets, and to recount their great achievements in war and in government, or to describe the way in which God has blessed them and delivered them from the greatest personal dangers, and given them victory over [32-34] their foes in battle. To believing women their dead have been restored alive; others suffered as martyrs, refusing to obtain their liberty by renouncing their faith, because their hope was set on the coming heavenly [35] blessedness. By every form of trial and suffering was the faith of others tested; they endured hunger, nakedness, and homelessness, being treated as unworthy to live in this evil world, which was really

unworthy of their presence in it. And all [36-38] these, although attested in Scripture as examples of faith, failed of realizing the promise of the Messianic kingdom, since God had determined that we of the later time should also share, with them, in the glorious consummation. [39, 40]

Chapter XII

SINCE then so great a company of the heroes of faith are observing us, to see whether we prove steadfast, let us throw off every hindrance to our success in the Christian race and discard the evil which so effectually prevents our progress, and run with perseverance our appointed course, with our eyes fixed upon Jesus, our perfect example of faithful devotion and confidence in God, who, in anticipation of the heavenly reward of his fidelity, suffered the shameful death on the cross without murmuring, and has now entered upon his promised glory and dominion. Fix your attention upon [1, 2] him who experienced such opposition from wicked men that it culminated in

his death, and let his example inspire you
[3] to steadfastness and courage. The per-
secutions to which you have been sub-
jected by your opponents have not yet
[4] resulted in martyrdom. Your sufferings
are but salutary chastisements at the
hand of God. Do you not recall the
comforting word of Scripture which
speaks of the discipline which, for their
good, God administers to his beloved
[5, 6] children? Your present afflictions are
meant to serve as a divine chastening;
God is treating you as sons, for where
is there a son whom his father does not
[7] chasten?

If God did not discipline you by trial and
suffering, — as he did the faithful in Old
Testament times, — he would be treating
your welfare with indifference, as if you
[8] were not his true children. We accorded
respect and honor to our earthly fathers
when they chastised us; shall we not
much more reverence our spiritual Father
[9] and humbly accept his discipline? For
how great is the difference! Our earthly
fathers trained us for a brief time accord-
ing to their imperfect human judgment,
but God is disciplining us for our true

good, in order that we may be fitted for perfect fellowship with him. Now chas- [10] tisement of every kind, while it continues, is not easy, but hard to bear; but, when it has been endured, it produces the blessed results of purity and peace in those who have been subjected to it. Such [11] being the purpose and effect of your sufferings, away with all slackness and faintheartedness; keep straight in the path of the Christian life, so as to encourage those of your number who are wavering to return to the right way and to move steadily forward towards the goal. [12, 13]

Seek after peace with all men and moral purity, without which no one can share the blessedness of the Messianic kingdom. Beware of suffering any of [14] your number to forfeit the Christian salvation by a sinful life; see to it that no wicked man be allowed to poison the life of your church. Be not led astray by [15] any sensualist or worldly-minded man, such as Esau was, who bartered away the privileges of his birthright for a meal of meat. You are familiar with the story [16] how, afterwards, when he wished to receive his inherited possession, it was

refused him, for though with bitter tears of regret he sought the forfeited blessing, he did not succeed in causing his father Isaac to change his mind and restore it [17] to him.

Contrast, now, the two dispensations ! When you became Christians you did not receive a revelation whose symbols are startling, sensible manifestations of God, which strike terror to the heart, like the dread phenomena which accompanied [18-21] the giving of the law on Sinai, but you came to the knowledge of the spiritual and eternal realities, the heavenly city of God, the numberless company of his people on earth and in heaven ; you came into the immediate presence of God, the final judge, and under the cleansing power of Christ's blood, which speaks of the divine forgiveness for sin, — unlike [22-24] that of Abel, which calls for vengeance. Beware of disobedience to this fullest and final revelation of God, for if they were severely punished who disregarded the outward, visible manifestation of God, how much more severe will be the penalty of those who disregard the heavenly message which he has now sent us through

his Son; for that earlier voice by which he spoke on Sinai was, indeed, terrible, causing the earth to tremble; but Scripture speaks of a yet more terrific shaking which shall test the permanence of all things. And what does this reference to [25,26] a final testing mean if not that everything temporary is to be destroyed, in order that the world of abiding, heavenly realities may appear. Now, since we Christians [27] have been made sharers in this heavenly and permanent order, let us be grateful to God and serve him with reverent awe; for our God is severe as well as gracious. [28,29]

Chapter XIII

CONTINUE to cultivate brotherly love. Do not neglect to be hospitable to strangers, for we remember how some, in ancient times, were surprised to find that they were honored by angel visitors. Minister to your fellow-believers [1, 2] who are in prison, and sympathize with the persecuted, remembering that you are liable to incur the same treatment. [3]

The marriage-bond must be held sacred and inviolable, for at the judgment God

- [4] will punish those who desecrate it. Avoid covetousness and cultivate contentment, for God has assured his people of his presence and help, so that we can joyfully exclaim with the Psalmist: "I will securely trust in God, my
- [5, 6] keeper; man cannot harm me." Think of your deceased teachers and leaders, and, contemplating their martyr-death,
- [7] emulate their Christian fidelity. Christ, who sustained and strengthened them, will equally aid us, and all his followers,
- [8] now and always. Be not seduced by false teaching from your loyalty to Christ, but stand firm in the grace of God bestowed in the gospel, for we have no more to do with the profitless sacrificial
- [9] feasts of the old covenant. We Christians partake of the saving benefits of Christ's death on the cross, from which the Jewish priests and people are excluded.
- [10] Now we know that in the Jewish system the bodies of the animals which were offered in sacrifice on the great day of atonement were burned outside the camp; neither the priests,

nor any others, could partake of their flesh. In like manner the antitypical sacrifice of Christ was offered outside the gate of the holy city, and so was freed from all association with Judaism. [11, 12] None may obtain part in the benefit of his sacrifice who still adheres to Judaism; let us therefore cease to seek salvation within its bounds and betake ourselves to Christ, undisturbed by the disgrace which, in the eyes of the unbelieving Jews, we shall thereby incur. For we [13] Christians do not associate our worship and salvation with the earthly city of Jerusalem, but with the heavenly and abiding city of God. Through Christ, [14] then, and not through Jewish rites, let us offer a pure spiritual sacrifice of praise and confession. And let us not neglect [15] to do deeds of kindness and generosity, for they are an offering acceptable to God. Render all due respect and obedience to your church officers, for they are eagerly seeking your salvation in a sense of their responsibility to God. By such submission you will enable them, in exercising their care over you, to rejoice in your docility, instead of griev-

ing over your obstinacy, for surely conduct which would grieve your superiors [17] could bring you no advantage.

Let me be remembered in your prayers, for I trust that in my teaching I have pursued a course in all respects sincere [18] and honorable. And I beg this interest in your prayers the more earnestly, in the hope that, in answer to them, I may the sooner be enabled to return to [19] you.

And may God, the author of peace, who raised up from the dead our Lord Jesus, who has become the Saviour of his people by virtue of his death, which seals the new covenant, perfectly equip you to serve him by richly blessing you with his grace in Christ, to whom be [20, 21] everlasting praise. Amen.

I beg you, brethren, to heed my appeal to you to stand fast in your allegiance to Christ; for considering the greatness of the subject, I have presented [22] it all too briefly. Let me inform you that our fellow-believer Timothy has been released from prison; if he comes here before I leave, I will bring him with me [23] on my visit to you.

Give my greetings to all your church officers and to all your fellow-believers. The Italian Christians here send their salutations. God's blessing be with you all. Amen.

[24,25]

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